# THE DOCTRINE *of the Bible:*

*Or,*

# RVLES *of Discipline.*

*Briefely gathered through the whole course of the Scripture, by way of Questions and Answers.*

The knowledge of holy things is vnderstanding, by it Kings raigne, and Princes establish Iustice.

LONDON
Printed by *Valentine Simmes* for *Thomas Pavier*, and are to be solde at his shop at at the entring in of the Exchange. 1604.

# DOCTRINE

## R U L E S

# To the Reader.

*Iudgements are prepared for Scorners, Proverbs 19.29.*

*If any man long after life, and to see good daies, let him refraine his tongue from evil, 1.Pet.3.10*

*As you woulde that men should doe to you, so doe you to them, Luke 6.31.*

*Love covereth the multitude of faultes, 1.Pet.4.8.*

*He that loveth not, knoweth not God, for God is love, 1.John 4.8.*

# The Doctrine of the Old and New Testament.

Question.

WHat is Doctrine?

Answer Precepts for the finding and racing out of sinne.

Qu. What is the effect of doctrine?

An. Faith and vertuous living.

Qu. How manifolde is doctrine?

An. Two fold, either divine or morall.

Qu. Divine, as how?

An. In our duety towards God.

Qu. Morall, as how?

An. In our duety toward our selves and our brethren.

Qu. How many sortes of men may wee call brethren?

*An.* Foure.

Qu. *Which be they?*

*An.* Such as are of one parentage, one country, one religion, or of one minde by friendship.

Qu. *How is morall doctrine divided?*

*An.* Into rules of duety toward our superiors, parents, kinred, of-spring, family and inferiors.

Qu. *How may this duety be infringed?*

*Anſ.* By the corruption of the fleſh, and all other actuall ſinnes.

Qu. *How many wayes doth God teach?*

*Anſ.* Foure maner of wayes.

Qu. *Which be they?*

*Anſ.* By his word, by his works, by his puniſhments, and by his bleſſings.

Qu. *Are theſe perfourmed alwayes in his owne perſon?*

*An.* No, but more often by his choſen Miniſters.

Qu. *How are they intituled?*

*Anſ.* By the names of Patriarkes, Captaines, Iudges, Kings, Prophets, Euangeliſts, and Apoſtles.

Qu. *Which call you Patriarkes?*

*An.* The firſt fathers of the church, as *Adam*, *Enoch*, *Abraham*, *Iſaac*, *Iacob*, &c.

Qu. *Which call you Captaine?*

*An.*

*An.* Such as had the leading of the Iſraelites from Ægypt to the land of *Canaan*, and gave directions in time of battle, as *Moſes* and *Ioſhua*.

Qu. *Which call you Iudges?*

*An.* Such as executed Gods iudgements vpon the enemies of the church, and did adminiſter Iuſtice amongſt his people, as *Ehud*, *Shamgar*, *Sampſon*, *Gedeon*, *Iphtah*, *Samuel*, &c.

Qu. *Which call you Kings?*

*An.* The annointed of God, and ſoveraigne rulers of his people, as *Saul*, *David*, &c.

Qu. *Which call you Prophets?*

*An.* Such as by inſpiration of the holy-ghoſt did foretell the ruine of ſin, and the reward of vertue, and were interpreters betweene God and man.

Qu. *Which call you Evangeliſts?*

*An.* The Writers of the Goſpel of Ieſus Chriſt.

Qu. *Why are they called Evangeliſts?*

*An.* Becauſe their workes containe the glad tydings of ſalvation, to all that beleeve.

Qu. *Which call you Apoſtles?*

*A.* The choſen Diſciples of Chriſt, as *Simon*, *Andrew*, *Peter*, *Iohn*, &c.

# Genesis.

## Chap. 1. to 15.

Question.

WHat do we learne by the creation of the world?

*An.* As touching the Creator, three things.

Qu. *Which be they?*

*A.* His omnipotency, in creating all things of nothing: His bounty in furnishing the world with all necessary ornaments: And his love, in giving man dominion over all. chap. 1. 20.

Qu. *What doe wee learne as touching our selves?*

*An.* Three things.

Qu. *Which be they?*

*An.* The observation of the Saboth chap. 2. 2. Humility of minde, in beeing made of the dust of the earth, chap. 2. 7. And the reverence which wee owe to marriage.

Qu. *Why ought we to reverence marriage?*

*A.* Because it was instituted of God himselfe, and in Paradice, cha. 2. 23.

Qu.

Queſtion *How ought a man to love his wife?*

*An.* As himſelfe, beeing fleſh of his fleſh.

Que. *Where was man placed after his creation?*

*An.* In Paradice.

Qu. *Did he continue there?*

*An.* No, he fell.

Qu. *How?*

*An.* By the malice of the Divell.

Qy. *What was his ſinne?*

*An.* Diſobedience.

Qu. *How did God puniſh him?*

*An.* He curſed him and his poſterity, wherein he ſhewed his iuſtice, chap. 3. 13.

Qu. *How did he comfort him?*

*Anſ.* By promiſing forgiveneſſe by the ſeede of the woman, Chriſt Ieſus, chap. 3. 14.

Qu *What did that ſhew?*

*Anſ.* His mercy.

Qu. *How many wayes did the curſe of God extend vpon* Adam?

*An,* Foure maner of wayes.

Qu. *Which be they?*

*An.* Firſt, the earth was made barren for his ſake. Secondly, his poſteritie, aſwel as himſelfe, became bondmen to hell:

hell: Thirdly, all the dayes of his life he was to eate his bread in the sweate of his browes: And fourthly, he was thrust out of Paradice.

Qu. *How was* Eve *punished?*

*An.* Two maner of wayes.

Qu. *Which be they?*

*Ans.* First, to bring foorth her children in sorrow: And secondly, to live in subiection to her husband.

Qu. *How was the Serpent punished?*

*An.* Three maner of wayes.

Qu. *Which be they?*

*An.* First, hee was made the most cursed of all creatures: Secondly, hee was to goe vpon his breast: And thirdly, to devoure the dust of the earth.

Qu. *Which was the second sinne of the world?*

*An.* Murder.

Qu. *Who committed it?*

*An. Cayne.*

Qu. *Vpon whom?*

*An.* Vpon his brother *Abel*, chap. 4. 11, 12.

Qu. *What was their quarrel?*

*An.* About their Sacrifices.

Qu. *Why?*

*An.* Because *Abels* was accepted, and *Caines* was not, chap. 4. 4, 5.

Qu.

Qu. *Why did not God accept* Caines *sacrifice?*

*An.* Because hee did it more vppon custome than conscience.

Qu. *Who taught them to sacrifice?*

*An.* Their father *Adam.*

Quest. *How could he doe that and the Law not yet given?*

*An.* The law of God is two-folde: naturall, imprinted in mens hearts: and traditionall, pronounced from God, and writ in the Bible.

Qu. *Which of these two had* Adam?

*An.* The first.

Q. *What was the punishment of* Caine *for killing his brother* Abel?

*An.* Hee was cursed of God, and condemned for a runagate.

Qu. *Whome did God rayse after the death of* Abel, *to build his Church vpon?*

*An.* His brother *Sheth*, chap. 4. vers. 25.

Qu. *Did the example of* Caines *punishment admonish the succeeding age to beware of sinne?*

*A.* No, as the world grew in yeers, so it grew in iniquitie.

Qu. *In what maner?*

*An.* It was wholy corrupt, and full of cruelty, chap. 6. 11.

Qu.

Qu. *By whom did God reproove them?*

*An.* By *Noah.*

Qu. *How?*

*An.* In making it knowne he would drowne the worlde, by his preparing of the Arke.

Qu. *Were the people reformed?*

*An.* No, they laughed at it, and remained ſecure till the waters came vpon them.

Qu. *Were all deſtroyed?*

*A.* All but *Noah* and his family, and ſome other for the preſervation of their kinne.

Qu. *What moved God that he would not ſpare ſo much as the bruite beaſts?*

*Anſ.* His deteſtation to ſinne, chap. 6. 7.

Qu. *Who was the firſt figure of Chriſt?*

*An. Enoch.*

Qu. *How was he a figure of Chriſt?*

*An.* In being taken body and ſoule vp into Heaven, as Chriſt was, chap. 5. 24.

Queſt. *Who was the laſt figure of the Church?*

*An.* Abel.

Qu. *Who was the ſecond?*

*An.* Noah preſerved in the Arke.

Qu. *What did his preſervation teſtifie?*

*An.*

*An.* The loue of God towardes his Church.

Qu. *What did the toſſing of the Arke by the waues ſignifie?*

*A.* The perſecution that the church ſhould ſuffer.

Qu. *Wherein did the mercy of God appeare?*

*An.* In cauſing the waters to fall.

Qu. *Wherein did the zeale of* Noah *appeare?*

*An.* In giving God thankes for his deliuerance, as ſoone as hee ſet foote vpon dry ground, chap. 8. 20.

Qu. *How did* Noah *afterward offend?*

*An.* By drunkennes, chap. 9. 21.

Qu. *Who couered their fathers ſhame?*

*An.* Shem and Iapheth.

Qu. *What receiued they for it?*

*An.* Their fathers bleſſing, cha. 9. 26.

Qu. *Who made a mocke of his fathers infirmity, and did not ſeeke to couer it?*

*An.* Ham.

Qu. *What was his reward?*

*An.* His fathers curſe, chap. 9. 25.

Qu. *How did God plague ambition?*

*An.* By confuſion.

Qu. *Where?*

*A.* At the building of the Tower of Babel, where all people purchaſed the diſp[illegible]

displeasure of almighty God.

Qu. *By whome did they recover their displeasure?*

*An.* By the faith of *Abraham*, chap. 12.3.

Qu. *How?*

*An.* In his seede all Nations were blessed.

Qu. *Who was* Abrahams *brother?*

*An. Lot.*

Qu. *Did they agree together like brothers?*

*An* Yes, till they grew rich.

Qu. *Who was the cause they fell out?*

*An.* Their herdsmen.

Qu. *After the quarrell was knowne, did their Maisters (as men of our age) seeke to be revenged one of another?*

*An.* No, they gave gentle wordes, and sought meanes how to prevent the like inconvenience.

Qu. *How was that?*

*An.* They departed and dwelt asunder, chap. 13.7.

Qu. *But wish that separation did their loves decay?*

*An.* No, it was still constant, and brother-like.

Qu. *How doth that appeare?*

*An.* In that (afterward) when *Lot*

was

was taken prisoner in the company of the kings of *Sodome* and *Gomorrha*, *Abraham* with a band of men rescued and set him free, chap. 14. 16.

Qu. *Did* Lot *then dwell in* Sodome?

*An*, He did.

Qu. *Why that was a dangerous place, though pleasant.*

*An.* True, so are all places where wickednesse aboundes.

Qu. *Yet* Lot *was a righteous man.*

*An.* He was, but he suffered as the wicked did, for being in company with them.

Qu. *How was that?*

*A.* He was taken prisoner (as I said before) with these irreligious Kings, going in ayde with them against their enemies.

## Chap. 15. to 20.

### Question.

WHo *was* Abrahams *wife?*

*An. Sarah.*

Qu. *How did shee offend when she perceived herselfe barren?* chap. 16. 3.

*An.* By using unlawfull meanes to raise seede to her husband.

Qu. *How was that?*

*An.*

*An.* By sending *Hagar* her maide to his bed.

Qu. *How did God plague her for it?*

*An.* Her maid despised her, and triumphed over her in her owne house, chap. 16. 5.

Qu. *What other sinne followed in the necke of her first?*

*An.* Wrath.

Qu. *How?*

*An.* She obtained license of hir husband to be revenged vpon *Hagar*.

Qu. *In what maner was she revenged?*

*An.* She thrust *Hagar* and her childe out of the doores.

Qu. *Whither went* Hagar?

*An.* Into the Wildernes.

Qu. *Had she no friend to goe vnto?*

*A.* None at all, she was a poore servant, and a stranger.

Qu. *To whome did she appeale?*

*An.* To God.

Qu. *Did he releeve her?*

*An.* Yea.

Qu. *What learne we by that?*

*A.* That God reiecteth no estate of persons in their misery, if they call vpon him, chap. 16. 10.

Qu. *Was* Sarah *barren still?*

*Ans.* No, God gave her a sonne in her

her olde yeeres.

Qu. *What was his name?*

*An.* *Iſaac*, and this was he in whom the covenant was made.

Q. *Whee was the ſigne of the covenant?*

*An.* Circumciſion, or the cutting off of the fore-skinne.

Qu. *What is ſignified by that?*

*An.* The caſting away of the lewde affections of our hearts, if we meane to bee made partakers of Gods mercy, chap. 17. 10.

Qu. *Were none partakers of the covenant, but ſuch as might be circumciſed?*

*An.* Yes, women, becauſe vnder the name of man, both ſexes are comprehended.

Qu. *What was* Hagars *ſonnes name?*

*An.* *Iſhmael.*

Qu. *Did not the covenant belong to him as well as to* Iſaac? *he was the ſeede of* Abraham.

*An.* No.

Q. *Was there two covenants then? God bleſt him ſo.*

*An.* Yes, there were two covenants made.

Qu. *Which be they?*

*An.* The one eternall, made to the children of the ſpirite, the other temporall,

rall, made to the children of the flesh.

Qu. *What was the eternall covenant?*

*An.* That from *Isaac* should come the Messiah.

Quest. *What was the temporall covenant?*

*An.* That from *Ishmael* shuld spring a mighty nation, even twelve Princes, chap. 17. 20.

Qu. *Where was Abraham now staied?*

*An.* In *Canaan*.

Qu. *What temporall blessings did God bestowe upon him?*

*An.* He was exceeding rich.

Qu. *How did he employ his riches?*

*An.* In hospitality, and other good deedes.

Qu. *Wherein appear'd his hospitality?*

*An.* In using strangers and travellers kindely.

Qu. *What strangers?*

*An.* The three Angells in the shape of men.

Qu. *How did he entertaine them?*

*An.* First, he ranne out to entertaine them: then hee intreated them to rest in his Tent. and last of all, hee feasted them.

Qu. *Do rich men in these dayes follow the example of Abraham, in using hospi-*

*ly*

ly hoſpitality toward travellers and poore men?

*An.* No, the moſt parte of them, in running out to meete the poore (when they ſee them comming) rather turne their backes vpon them, and run from them: and for intreating them to ſtay, with churliſh and crabbed wordes rate them from their doores, and inſteede of feaſting & refreſhing them, let them depart weary, & with empty ſtomackes.

Q. *How did the Angels requite* Abrahams *hoſpitality?*

*An.* Tolde him ioyfull newes concerning the birth of his ſonne *Iſaac*, and what the purpoſe of God was towarde *Zodome* and *Gomorrah*.

Qu. *What was the purpoſe of God toward* Zodom?

*An.* Vtterly to deſtroy it for ſinne.

Qu. *Did* Abraham *pray for it?*

*An.* Yes, in ſuch zealous maner, as had there bin found ten godly perſons in it, the city had bin ſav'd, chap. 18. 32.

Q. *Why did* Abraham *pray for them?*

*An.* Firſt, in regarde of his brother *Lot* that dwelt there, and then in regard of humanity, for that it grieved him, ſo many people ſhould be deſtroyed.

Qu. *What did that ſignifie?*

*An.*

*A.* That *Abraham* (as all Gods people ought to be) was of a pittifull mind, even towards Infidels.

*Qu. What solicited Gods vengeance against the prayer of Abraham?*

*A.* The continuall cry of sin, ascending out of *Sodome* and *Gomorrah*, into the eares of God: whereby wee learne that sinne is a continuall crier against vs, so long as wee let it dwell amongest vs, chap. 19. 13.

*Qu. Was all in the citty then destroyed?*

*An.* All but *Lot*, his wife, and twoo daughters.

*Quest. What was the commaindement that God gave them at their departure from the Citty?*

*An.* Not to looke backe.

*Qu. Was this commandement kept?*

*An.* No, *Lots* wife brake it.

*Qu. What was her punishment?*

*An.* She was turned into a Piller of salt, chap. 19. 26.

*Qu. What moved her to looke backe?*

*An.* Her fond desire, to thinke shee should forgoe her wealth and so pleasant a place.

*Qu. What doe we learne by this?*

*An.* That no care of earthly things (be they never so glorious) must hinder

ter vs from obeying Gods commaun-
dements.

Qu. *How was the Citty destroyed?*

*Ans.* With fire and brimstone from heaven, chap. 19. 24.

Q. *Where did* Lot *remaine afterward?*

*An.* In the Mountaynes.

Qu. *What sinne did he fall into whilest he lived there?*

*An.* Drunkennesse.

Qu. *What next?*

*An.* Into Incest.

Qu. *What doth that proove?*

*An.* That one sinne begets another.

Qu. *How was* Lot *inticed vnto?*

*An.* By his owne daughters.

Qu. *Who tempted him thereunto?*

*A.* They, when they had made him drunke.

Que. *What was Gods punishment for that sinne?*

*An.* The nation that came by that conception was a cursed generation.

Qu. *What generation was it?*

*An.* The Moabites and the Ammonites, chap. 19. 37.

---

Chap.

Question.

*Who had like to have wronged Abraham by taking his wife?*

*An.* King *Abimelech.*

*Qu. How was he prevented?*

*An.* God threatned him with death chap. 20 3.

*Qu. Did he vpon that deliver her back to her husband?*

*An.* He did.

*Qu. What learne we by that?*

*An.* Two things.

*Qu. Which be they?*

*A.* First, that God will punish adultery: and next, the very heathen abhor the breach of wedlocke, chap. 20. 9.

*Qu. How did God try Abrahams faith?*

*A.* By bidding him sacrifice his onlie sonne *Isaac*, chap. 22. 2.

*Qu. Would he have done it?*

*An.* Yea, but that an Angell stayed his hand.

*Qu. How was his faith rewarded?*

*A.* God renewed his covenant once againe, and told him, for that deede, he would multiply his seede on earth, like the sand of the Sea-shore.

Qu.

Queſt. *What vertue did God further proove in* Abraham?

*An.* His patience.

Qu. *How?*

*An.* In taking his wife *Sarah* from him.

Queſtion. *Yet hee did mourne for her death.*

*An.* That was the weakenes of the fleſh, but his ſoule was glad, in that hee knew ſhee lived eternally, chap. 23.2.

Q. *What other vertue had* Abraham?

*An.* Vprightnes of minde.

Qu. *Wherein did that appeare?*

*An.* When *Ephron* the Hittite offered him a peece of ground to bury his dead, hee would not take it before hee had payed the price of it, chap. 23.13.

Q. *Is that modeſtie obſerved nowadayes?*

*An.* No, many will be ſo farre from giving their neighbours the woorth of their goods, as they will ſeeke by deceipt, coſonage and violence, to pull them from them wrongfully, and for nothing.

Qu. *What was* Abrahams *care for* Iſaac *when he came to age?*

*A.* To provide him a vertuous wife ch. 24.3.

Qu. *Was hee ruled by his Fathers appoynctment?*

*An.* He was.

Qu. *What did he ſhew in that?*

*A.* A godly preſident of obedience to all ſonnes, to follow the counſaile of their parentes in chooſing them wives, and not their owne inordinate deſire.

Q. *Whom did* Abraham *ſend about his buſineſſe?*

*An.* His chiefe ſervant, chap. 24.2.

Qu. *How did he procede in it?*

*Anſw.* With prayer that hee might ſpeed well, and thankſgiving afterward for his ſucceſſe.

Qu. *What other good property was in that ſervant?*

*An.* Hee would not eate when hee came to his iournies end, before he had done his maiſters meſſage.

Q. *What may ſervants learne by that?*

*An.* To regard more their maiſters buſines than their owne pleaſure, chap. 24.33.

Qu. *Whoſe daughter did he chooſe for his maſters ſonne?*

*An.* *Rebecca* the daughter of *Bethuel.*

Q. *When her parents heard the requeſt*

of

of Abraham, *did they preſently give their daughter to* Iſaac?

*An.* No, they asked counſaile of God firſt, and then the maides conſent.

Q. *What is to be learned by that?*

*A.* As children ought not to match without their parents conſent, ſo parentes ought not to match their children without their conſent, chap. 24. 58.

Qu. *After* Iſaac *and* Rebecca *were marryed, what iſſue didde GOD give them?*

*An.* Two ſonnes, *Eſau* and *Iacob.*

Qu. *What was* Eſaus *vndoing?*

*An.* The luſt of his fleſh.

Qu. *Wherein?*

*An.* He ſold his birth-right for potage.

Qu. *What overſight was that?*

*A.* An overſight that many worldly men runne vnto.

Qu. *What is that?*

*An.* Preferring of traſh before the rich graces of God, chap. 25. 33.

Q. *What did that negligence looſe him elſe?*

*An.* His fathers bleſſing.

Qu. *What was the reaſon?*

*Anſwere.* Becauſe not regarding his

earthly patrimony, God likewiſe ſuffered him to looſe the benefit of his heavenly inheritance, which was ſpirituall benediction.

Qu. *Did* Eſau *at laſt ſee his owne errour?*

*An.* No, but ran farther into error.

Qu. *How?*

*Anſ.* By hating his brother *Iacob*, chap. 27. 41.

Qu. *What was the vertue of* Iacob?

*An.* Patience in giving place to his brothers rage, and going to ſeeke his fortune in another Country.

Qu. *Whither went he?*

*An.* To *Haran* to his vncle *Laban*.

Qu. *What were his vertues there?*

*An.* Diligence in doing his vncle ſervice, and fidelity in not deceiving him.

Queſt. *How did God deale with* Laban?

*Anſ.* Hee proſpered him for *Iacobs* (ſake.

Q. *What were* Labans *vices?*

*An.* Ingratitude and oppreſſion.

Qu. *How was he ingratefull?*

*A.* In vpbrayding *Iacob* for his good ſervice.

Qu. *How did he oppreſſe him?*

*Anſ.* In trebbling his ſervitude by frau-

fraudulent and crafty meanes.

Qu. *Did God deliver* Iacob *at laſt?*

*An.* Yes, as hee will all others that truſt in him, thogh a while he ſeeme to be farre from them.

Queſt. *What was the rewarde of* Iacobs *patience, and true ſervice, in the end?*

*An.* Whereas, when he came from his fathers houſe, and hadde but one coate on his backe, and a ſtaffe in his hand, at his returne hee was the huſband of two wives, the maiſter of many ſervants, and the owner of much treaſure, and diverſe herdes of cattle, chap.30.43.

Q. *Did not* Iacob *feare to returne into his owne countrey, knowing that his brother* Eſau *was his enemy?*

*An.* No.

Qu. *Why?*

*Anſ.* Becauſe hee knew God, that had commanded him to goe, would defend him.

Qu. *How did his brother* Eſau *receive him?*

*An.* Lovingly, and like a brother.

Q. *What was the vertu of Eſau in that?*

*An.* He thought it a baſe and vnnaturall thing, to keepe envy alwayes

on his ſtomake, toward any one, much leſſe toward his owne brother, chap. 33 4.

## Chap. 34. to 50.

Queſtion.

*How many ſonnes had* Iacob?

*An.* Twelve.

Q. *Which of theſe twelve was a figure of Chriſt?*

*An. Ioſeph.*

Qu. *Wherein?*

*An.* In being ſold by his owne brethren.

Q. *What learne we by that?*

*An.* That in all ages, after God had promiſed the Meſſiah to *Adam*, hee never ceaſed by word and deede to ſignifie his comming.

Qu. *Why did* Iacobs *ſonnes ſell their brother* Ioſeph?

*An.* For malice, in that *Ioſeph* prophecied by dreames, his brothers ſhuld be his ſervants, and bow to him.

Q. *What other ſinnes did they runne into beſides?*

*An.* Murder, and diſſimulation.

Qu. *How?*

*Anſ.*

*An.* They intended to have ſlayne their brother, but that *Iuda* diſſwaded them, chap. 37. 26.

Qu *How did they diſſemble?*

*A.* In telling their father, that their brother was ſlaine by wilde beaſtes, chap. 37. 32.

Qu. *What was the fruit of theſe ſinnes?*

*A.* They procured diſquiet of conſcience in themſelves, & teares to their olde father, whome they ought rather to have comforted, chap. 37. 34.

Qu. *Did this pollicy of theirs ere the more prevent the ſubiection which they feared?*

*An.* No, God proſpered *Ioſeph*, and gave him favor in the Court of Ægypt.

Qu. *With whom?*

*An.* With *Potiphar Pharaohs* chiefe Steward.

Qu. *How didde* Ioſeph *ſhew himſelfe there to be the ſervant of God?*

*An.* In reſiſting the luſt of *Potiphars* wife.

Qu. *What is the nature of luſt being reſiſted?*

*An.* It growes impudent and outragious, chap. 39. 14.

Qu. *Shew an inſtance.*

*An.* *Potiphars* wife, when ſhee ſawe

Ioſeph would not yeeld to her, accuſed him that he would have raviſhed her.

Qu. *Did God ſuffer her accuſation to take effect?*

*An.* Yes, *Ioſeph* was impriſoned.

Qu. *He being guiltles, why would God ſuffer that wrong to be layd vpon him?*

*An.* For two cauſes.

Qu. *Which be they?*

*An.* Firſt, that by his ſtrange deliverance, hee might have greater cauſe to glorifie his name : and ſecondly, to make his lewd diſgrace, a cauſe of higher promotion.

Qu. *How was* Ioſeph *delivered?*

*Anſw.* By interpreating the Kings dreame.

Qu. *How was he advaunced?*

*Anſ.* Hee was made Ruler over all Ægypt.

Qu. *What was the plague God layde vpon his brethren for ſelling him?*

*Anſ.* They were oppreſſed with a mighty famine, cha. 41. 54.

Qu. *Whither came they for ſuccour?*

*An.* To their brother vnknowne.

Qu. *What reverence did they ſhew vnto him?*

*Anſ.* They kneeled vnto him, and called him Lord, chap. 44. 16.

Qu.

Qu. *What vertues doe we learne by the example of* Ioſeph *in this his high authoritie?*

*Anſ.* Three.

Qu. *Which be they?*

*An.* Charity, clemency & humility.

Qu. *How was hee charitable?*

*An.* He relieved his father and brothers with corne, freely, & without recompence, chap. 42. 25.

Qu. *How was he gentle?*

*An.* In pardoning the wrongs that his brothers had done him, chap. 45. 5.

Qu. *Wherein was he humble?*

*An.* In not deſpiſing his father and brothers, (poore Shepheardes of Canaan) though himſelfe were the ſecond perſon in Ægypt, and in ſending for his father to bee partaker of his happineſſe.

Qu. *Did* Iacob *come thither?*

*An.* Yes, and dyed there.

Qu. *What doe wee learne by his death?*

*An.* To deſire of God to dye as hee did.

Qu. *How was that?*

*An.* Praying, bleſſing and rehearſing the gratious benefites of God, cha. 48. 3, 4, 9.

Qu. *What zeale had* Pharaoh (*being*

*an Infidell) toward his idolatrous Prieſtes, more then many Chriſtians now-adayes, have toward the true Miniſters of the eternall God?*

*An.* Hee didde not diminiſh their church livings, chap. 47. 22.

*The end of Geneſis.*

---

## *Exodus.*

---

*Chap.* 1. *to* 14.

---

Queſtion.

WHy *did God bring the houſe of Iſrael into* Ægypt?

*An.* For two cauſes.

Qu. *Which be they?*

*An.* Firſt, to ſhew the trueth of his word, for he had ſaid to *Abraham*, they ſhoulde bee ſtrangers from the land of *Canaan*, the ſpace of foure hundred yeares, and ſuffer much oppreſſion, Gen. 15. 14. Secondly, to have fit occaſion to ſhew his love toward them, and the better to traine them vp in the knowledge and feare of him.

Qu.

Qu. *How came it to paſſe, they were oppreſt here in Ægypt, conſidering the good entertainement which they had at the firſt?*

*An.* The continuance of time had worne out the fame and remembrance of *Ioſeph*, by reaſon that many Kings had raigned ſince the firſt *Pharaoh*, and now the children of Iſrael were mightily encreaſed.

Qu. *How were they encreaſed?*

*An.* From ſeaventy perſons (for that was the whole number of them at their firſt comming) to many hundred thouſands.

Qu. *Did that make the King repine againſt them?*

*An.* Yes.

Qu. *Why?*

*An.* For two cauſes.

Qu. *Which be they?*

*Anſ.* Firſt, in regarde of their religion: and next, fearing leſt their multitudes ſhould indanger his government, chap. 1. 10.

Queſt. *How did hee ſeeke to ſuppreſſe them?*

*An.* Foure maner of wayes.

Qu. *Which be they?*

*Anſwer.* Firſt, in making ſlaves of

them:

themsand next, in going about to murder their men children.

Q. *Wherein consisted their servitude?*

*An.* In making of bricke, carrying of burdens, and all other slavery, chap. 1.14.

Quest. *How did* Pharaoh *go about to murder their men children?*

*An.* Two manner of wayes.

Qu. *Which be they?*

*An.* First, secretly, in commaunding the Midwives (at their houre of birth) to destroy them: but they not obeying his commaund, hee fell secondly into a more open and violent practise.

Qu. *How was that?*

*An.* He commanded his own people, that whensoever they heard of the birth of an Hebrew man childe, they should take it from the mother, and cast it into the river, chap. 1.22.

Qu. *How durst the Midwives disobey the Kings Edict?*

*An.* Because (as all Gods servantes ought to doe) they feared him more then any earthly person.

Qu. *Were the number of the people (by these cruell proceedings) lessened and diminished?*

*Ans.* No, the more they vext them, the

the more they multiplied, chap. 1. verse 12.

Qu. *What doe wee learne by that?*

*A.* That no tyranny can extinguish the church of God.

Qu. *How did God divide the malice of* Pharaoh?

*Anſ.* In causing him to cherish and bring vp, even in his owne Court, that Hebrew child, which afterward proved to be his destruction, and the deliverance of the children of Israel.

Qu. *Who was that?*

*An. Moses.*

Qu. *How was he preserved?*

*An.* When his mother had hid him three moneths from the tyranny of the King, and could hide him no longer, shee putte him into a basket made of reedes, and set it by the river side.

Qu. *What became of him there?*

*An.* King *Pharaohs* daughter walking that way, found him, & put him to be nursed of his own mother, chap. 2. 3.

Qu. *What appeareth in this?*

*An.* The providence of God.

Qu. *Wherein?*

*An.* In that no humane pollicy can hinder that which he hath once determined.

Qu.

Quest. *What was the first crosse that God laid vpon Moses when he came to age?*

*An.* The killing of an Ægiptian, for which fact he was forced to flie.

Qu. *Whither?*

*An.* Into the land of *Midian.*

Qu. *Who succoured him there?*

*A. Iethro,* and gave him his daughter in marriage.

Qu. *What trade of life did* Moses *vse?*

*An.* Keeping of sheepe.

Q. *How did God appeare to* Moses?

*An.* In a fiery bush, chap. 3. 2.

Qu. *Did the bush burne?*

*An.* Yes, but did not consume.

Qu. *In that sense what dooth it represent vnto vs?*

*An.* The Church of God, which should suffer persecution, but never subversion.

Qu. *Wherefore did God appeare vnto* Moses?

*An.* To send him foorth for the deliverance of his people.

Qu. *What moved him thereunto?*

*An.* Two things.

Qu *Which be they?*

*An.* The remembrance of his covenant made to *Abraham,* and the sighes and cryes of the poore *Israelites,* that dai-

daily pearced the gates of heaven, cha. 2.23.

Qu. *What comfort doe we receive from thence?*

*An.* An assuraunce that GOD wil heare our prayers in time of our affliction, if we call to him.

Qu. *Did* Moses *obey the commaundement of God, about his returne to* Ægypt?

*An.* At the first he was doubtfull.

Qu. *Wherein?*

*An.* Of his owne sufficiency, and incredulity of the people.

Qu. *How did God strengthen him?*

*A.* By ioyning *Aaron* to assist him, and giving them power to confirme their message by working of myracles.

Qu. *How did the people receive their message?*

*An.* With attentive eares.

Qu. *What vertues doe we learne of the people, after they had heard the wordes of* Moses?

*An.* Two.

Qu. *Which be they?*

*An.* Faith, in that they believed him what he said, and thanksgiving in praising God, since it pleased him to looke vpon their tribulation, chap. 4.31.

Qu.

Qu. *What vices are wee admonished to beware of by the example of* Pharaoh?

*A.* Obstinacy of hart, in contemning the preaching of Moses.

Qu. *In how many respects was* Pharaoh *obstinate?*

*An.* In foure respects.

Qu. *Which be they?*

*An.* Firſt, in not graunting *Moses* requeſt: Secondly, in comparing the power of his Soothſayers and Conjurers with the power of god, ch. 7. 11. Thirdly, by imputing the deſire which Gods people had to ſerve him (as the wicked alwayes will) to be nothing elſe but a diſpoſition in them to be idle, cha. 5. 8. Fourthly, not onely in retaining them ſtill in his country, but doubling theyr ſervitude, chap. 5. 9.

Qu. *How was his obſtinacie plagued?*

*Anſ.* With tenne ſeverall kindes of plagues.

Qu. *Which be they?*

*An.* Firſt, the turning of water into bloud: ſecond, multitude of frog: third, turning of duſt into lice: fourth, ſwarms of flies: fift, death of cattle: ſixt, ſcabs & bliſters: ſeventh, thunder, lightning and haile: eight, graſhoppers, & caterpillers: ninth, darknes: tenth, the death of the

firſt

first borne.

Qu. *For all those plagues did* Pharaoh *never repent?*

*An.* Yes, fainedly.

Qu. *How was that?*

*A.* So soone as Gods hand was removed by the prayer of *Moses*, hee presently returned to his former obstinacy

Qu. *In the prosecution of these plagues what doe wee learne touching the person of God?*

*An.* Two things.

Qu. *Which be they?*

*An.* His iustice vppon his enemies, and his mercy and loving favor toward his people.

Qu. *Wherein appeared his mercie toward his people?*

*An.* In saving them, their cattel, and that part of Ægypt where they inhabited, free from the touch of any of these former plagues, chap. 8. 22.

Qu. *Why did not* Moses *submit vnto* Pharaoh, *when hee was content to let the people go, but stayed their cattle?*

*An.* Because (like a faithful Minister of the Lord) hee would remit no parte or parcell of his charge.

Qu. *Was it parte of his charge to take the cattle with him?*

*Ans.*

*Anſ.* Yes.

Qu. *Wherein?*

*An.* In that they could not ſacrifice without them, chap. 10. 26.

Qu. *In the night before their departure, what did the Lord inſtitute?*

*An.* The ſacrament of the Paſſeo-

Qu. *What was that?* (ver.

*An.* A lambe without blemiſh.

Qu. *The lambe was the ſigne, but what was the thing ſignified?*

*An.* The Angell of the Lorde, that paſſed over the houſes of the *Iſraelites*, and ſtrook the firſt borne of the *Ægyptians* with ſodaine death, cha. 12. 12.

Qu. *What doth this figure vnto vs?*

*A.* The ſacrifice of the true paſchal Lambe Chriſt Ieſus, by whome all the faithfull are delivered from the bondage of hell, as the Iſraelites were (vpon the inſtitutiō of the Paſſeover) from the bondage of Ægypt.

Q. *How many things doe we learne as touching the perſon of God, in the inſtance of the children of* Iſraels *departure?*

*An.* Three.

Qu. *Which be they?*

*An.* His mercifulnes in ſparing the Iſraelites, and ſmiting the Ægyptians, 2. His Iuſtice, inforcing the Ægyptians

to

to give the Israelites treasure and apparel, as a satisfactiō for their former service, which hitherto they had exacted of them, for litle or nothing. 3. And the continuance of his favor toward them, that dooth not onely deliver his people out of danger, and then leave them, but protect them still.

Qu. *How dooth that appeare?*

*An.* In guiding them by night with a pillar of fire, and covering them by day with a cloude, chap. 13. 21.

Q. *How many things do wee learne, as touching the person of the* Israelites?

*An.* Two things.

Qu. *Which be they?*

*An.* The charge which God gave vnto them, and their watchfulnes.

Qu. *What was their charge?*

*An.* To teach the benefits of God to their posterity.

Qu. *Wherein consisted their watchfulnesse?*

*An.* In that they attended all night for the houre of their departure, chap. 12. 30.

Qu. *What doe they give vs to vnderstand by that?*

*Ans.* This, that as they minutely waited vpon the Lord for their deliverance

rance out of bõdage, to go to th'earthly *Canaan*, so ought wee continually attend and make our selves ready for our passage out of this miserable worlde, to the heavenly Canaan of perpetuall ioy and happines.

## Chap. 14. to 40.

### Question.

*After Israels departure, what vice doe we note survived in* Pharaoh?

*An.* Inveterate malice, which seldom dies, but with the ruine of him in whom it abides.

Qu. *How did it breake foorth?*

*An.* By preparing a mighty hoast to follow the Israelites, chap. 14. 6, 7, 8.

Qu. *For what intent?*

*An.* To be revenged vpon them, and quite destroy them.

Qu. *How did he prosper?*

*An.* As all malitious persons commonly doe.

Qu. *How is that?*

*An.* Hee and his malice perished in the place, where hee thought to have beene theyr overthrowe.

Qu. *Where was that?*

*An.*

*An.* In the red Sea.

Qu. *What was the sinne of the people in this place?*

*An.* Weakenes of faith.

Qu. *How was that?*

*An.* Notwithstanding their strange deliverance of late, yet when they sawe the red Sea before them, and the Egyptians vpon their backes, they began to distrust the power of God, and to rayle vpon *Moses.*

Qu. *How were they delivered?*

*An.* *Moses* divided the waters and they passed through, chap. 14.21.

Q. *How was God honored by Pharaoh?*

*An.* As he will be by his enemies, in his destruction.

Qu. *How many times did the Israelites murmure against God, before hee punished them?*

*An.* Foure times.

Qu. *Which be they?*

*A.* First, at the red Sea: chap. 14.21. second, at the waters of *Marah*, cha. 15 24: third, when they wanted flesh, cha. 16.13, 14: fourth, when they wanted water, chap. 17.6.

Qu. *What do we learne by this?*

*A.* The long sufferance of God toward sinners.

Qu.

Qu. *How did God deliver them at d these ſe times?*

*An.* With great admiration.

Qu. *How was that?*

*An.* At the firſt time he divided the red Sea: at the ſecond, hee made the bitter water ſweete: at the third hee gave them Quailes and Manna from heaven: at the fourth he made a fountaine of water guſh from out the hard Rocke.

Qu. *How did they offend the fifth time?*

*An.* More grievouſly than before.

Q. *How was that?*

*An.* They made a golden calfe, and worſhipped it for God.

Q. *What moved them to make the likeneſſe of a Calfe, rather than any other creature?*

*A.* The corruption which they had learned amongſt the Ægyptians, who did worſhip oxen and kine.

Qu. *Did God now puniſh them?*

*An.* Yes, (and time I thinke) when they did vtterly forſake him.

Qu. *What was their puniſhment?*

*An.* Three thouſand of them were ſlayne with the ſwordes of their owne brethren, chap. 32. 28.

Qu. *Would not God vtterly have deſtroyed*

stroyed them?

*An.* Yes, but for the prayer of Mo-

Qu. *What was his prayer?* (ses.

*An.* Hee desired his name might be rather blotted out of the booke of life, then God should quite roote out that Nation, chap. 32. 32.

Qu. *What do we learne by that?*

*An.* The love and care which all good Magistrates ought to have over their people.

Qu. *Where was* Moses *when this offence was committed?*

*An.* Vpon mount *Sinay*.

Qu. *Was not his absence, in some part, cause of their idolatry?*

*An.* Yes.

Qu. *What gather you by that?*

*An.* That the want of good guides makes men to runne into error.

Qu. *What did* Moses *vpon mount Sinay?*

*An.* Hee went to receive the Lawe.

Qu. *How was the Law given?*

*An.* In thunder and lightning, chap. 19. 16.

Q. *Why was it given with such terror?*

*Ans.* That the people might the more reverence him that gave it.

Qu. *What is required of the people before*

*before they come to receive the law?*

*An.* Two things, chap. 19. 10, 11.

Qu. *Which be they?*

*An.* To sanctifie themselves for iij. dayes space, and not to touch the skirts of the mountayne.

Qu. *What doe wee learne by those two things?*

*A.* Not to come to heare the word of God with corrupt hearts, nor to pry further into his secrets, than wee are limited.

Qu. *What is generally commaunded by the Law?*

*A.* That we should love God with all our soule, and our neighbour as our selfe.

Qu. *What is particularly forbidden by the Law?*

*An.* Murder, cursing, especially our parents, chap 21. 17. Cruelty towards servants, ch. 21. 27. Not to do hurt but to make satisfactiō, ch. 22. 1, 16. Fornication, cha. 22. 16. Witchcraft, buggary, or carnall copulation with beasts, chap 22. 19. Idolatry, cha. 22. 20. Oppression against widdow or stranger, ver. 21. 22. All kind of Vsury, cha. 22. 25. All rayling and evill speaking, especially against magistrates, bicause to speake against

against thē is to speak against God, cha. 22.28. All falshoode, chapter 23.1. All vnlawfull detaining of our neighbours goods, cha. 23.3. All taking of bribes, chap. 23.8. All periury, and whatsoever else may infect the soule, or offend God.

Quest. *What is the rewarde of these sinnes?*

*Ans.* Death.

Q. *Such as were pardonable, how were they purged?*

*An.* By offering sacrifice.

Qu. *What doctrine do we learne by the sacrifices of the Iewes?*

*An.* Foure poynts of doctrine.

Qu. *Which be they?*

*Ans.* Firſt, their thankefulneſſe, to shew all they had came from God: Secondly, their obedience, to shew they were willing to obey God: Thirdly, their humility, to signifie that what was done to the thing offered, the offerer had deserved: Fourthly, their hope to shew their sacrifices didde figure the death of Christ, whereby their passage into Paradice, from whence they were expulst, might be opened to them againe.

Qu. *Are such Sacrifices to be vsed of Christians?*

*An.* No.

Qu. *Why?*

*Ans.* Because they are abolished by the death of Christ, an all-sufficient sacrifice.

Qu. *What else doe wee learne in this booke of* Exodus?

*An.* Two things.

Qu. *Which be they?*

*An.* The election of Magistrates, & the order God set in his church.

Qu. *What kinde of men ought Magistrates to be?*

*A.* They ought to be adorned with foure speciall graces.

Qu. *Which be they?*

*Ans.* Courage, feare of God, iustice, and a minde free from covetousnesse, cha. 18. 21.

Quest. *How must they administer iustice?*

*An.* To all persons, and at all times.

Qu. *Whom did God choose for his service in the Temple?*

*An.* The Levites.

Qu. *What kind of men must those be?*

*An.* Such as have imprinted vppon their breastes knowledge and holines,

chap.

chapter 28. verse 30.

Queſt. *Whoſe gift is the knowledge of handy-crafts?*

*An.* The gift of God.

Qu. *Why?*

*Anſ.* Becauſe he firſt taught them.

Qu. *To whom?*

*Anſ.* To *Bezaleel* and *Aholiab.*

Qu. *To what end did he teach them?*

*A.* For the furniſhing of the temple.

Qu. *Who provided them ſtuffe to worke vpon?*

*An.* The people.

Qu. *In what manner?*

*An.* In ſuch aboundance, as Moſes commaunded them to leave off.

Qu. *What do we learne by that?*

*A.* A willingnes to ſerve God with our temporall goods, cha. 36. 6.

Qu. *With whom did* Iſrael *fight their firſt battell after they came into the wildernesſe?*

*An.* With the *Amalekites.*

Qu. *How long did they prevaile?*

*An.* So long as Moſes held vppe his handes and prayed, but when hee let them fall, the Amalekites prevayled, chap. 17. 11.

Qu. *What doth that teach vs?*

*An.* Two things.

Qu. *Which be they?*

*An.* The effect of prayer, and that wee ought not to faint in prayer, leſt with the falling of our handes, we faile in our requeſt.

*The end of Exodus.*

---

# Leviticus.

---

Chap. 1. to the laſt.

---

Queſtion.

WHat is ſet downe in this booke?

*An.* The duety of the *Levites*, and therefore it is called *Leviticus*.

Qu. *What was their cheefeſt duety?*

*An.* To ſacrifice.

Queſt. *How many circumſtances were they to obſerve?*

*An.* Foure.

Qu. *Which be they?*

*An.* The manner how, the matter what, the perſon whom, and the place where.

Qu. *What did the Iſraelites ſacrifice?*

*A.* Either things having life, as bullockes, lambes, ſheepe, &c. or things without

without life, as oyle, fine flower, wafers, &c.

Qu. *For whom did they sacrifice?*

*An.* For themselves and others.

Qu. *Where?*

*An.* In the Temple.

Qu. *In what maner?*

*An.* As God hath set downe from the 1. of *Leviticus* to the 19.

Qu. *What is the Christians sacrifice?*

*An.* Prayer and thankesgiving.

Qu. *In how many poynts doth the Israelites and the Christians sacrifice agree?*

*An.* In sixe.

Qu. *Which is the first?*

*Ans.* As theirs was seasoned with salt, so ours must be seasoned with the truth of a good conscience.

Qu. *What is the second?*

*Ans.* As theirs was brought to the Priestes, so ours must bee presented to God.

Qu. *What is the third?*

*An.* As theirs was fluine: so when we sacrifice, wee muſt kill our lewd affections.

Qu. *What is the fourth?*

*An.* As theirs was washt with water, so ours must be washt with the teares of repentance.

Qu. *What is the fifi?*

*An.* As theirs was without blemish, so ours must be without hypocrisie.

Qu. *What is the sixt?*

*An.* As theirs was inkindled with fire, so must ours be with zeale.

Qu. *Whence had they all these instructions?*

*An.* From the mouth of God.

Qu. *What was Gods meaning therein?*

*An.* To shew that he would be served, as he himselfe appoynted, and not after the invention of men.

Qu. *Did none breake that ordinance?*

*An.* Yes.

Qu. *Who were they?*

*An. Nadab* and *Abihu*, cha. 10. 1.

Qu. *How did they breake it?*

*An.* By offering with strange fire.

Qu. *How were they punished?*

*A.* Fire from heaven consumed the.

Q. *Of how many sortes were the Lawes, which God prescribed the house of Israel?*

*An.* Of two sortes.

Qu. *Which be they?*

*An.* Ceremoniall and Morall.

Quest. *Which call you the Ceremonial lawes?*

*Au.* Such as were observed in offering sacrifices, and discerning thinges

cleane

clean from vnclean, & the causes therof, set downe from the chap. 1. to 19.

Qu. *Which call you morall?*

*An.* Such as concerne integritie of maners.

Qu. *How many are they as they are set downe in chap. 19?*

*An.* Seventeene.

Qu. *Which be they?*

*An.* To honour our parents, vers 3. To serve God freely, and not by compulsion, vers. 5. In time of plenty to remember the poore, as in harvest not to reape every corn of the field, nor gather the gleanings, nor all the grapes of the vineyarde, but to leave some for the poore, v. 9, 13. Not to detaine the workmans hire till morning, v. 13. To eschue all theft, falshoode and lying, v. 11. All swearing & blaspheming, v. 12. All mischievous practises, which we presume wee may doe vndiscovered, as to curse the deafe, lay a stumbling blocke before the blinde, verse 14. Not to favor the poore, nor honour the person of the mighty, verse 15. All iniustice, ver. 15. All carrying of tales and conspiracie against our neighbours, ver. 16. All hypocrisie, as wee must not hate our brother in heart, and soothe him to his

face v.17. All revenge v.18. All seeking after of Witches & Coniurers. All observation of dayes and times, verse 26. All false weights and measures, vers.35. All incest, ver.6. Not to offer our children to *Moloch*.

Qu. *What is that Moloch?*

*Ans.* An idoll of the *Ammonites*.

Qu. *Describe him.*

*An.* Hee was great of stature, and hollow within, having seaven places of receipt: the first was for meale that was offered, the second for doves, the third for a sheepe, the fourth for a ram, the fift for a calfe, the sixt for an oxe, the seaventh for a childe.

Qu. *What may be understoode by those seaven bellies of the idoll?*

*An.* The seaven deadly sinnes, and as the Israelites were forbidden to suffer their children to be devoured of this monster: so all parents must beware lest throgh their negligence, their children be made a sacrifice for the seaven deadly sinnes.

Qu. *How is that?*

*An.* They must not wincke at their follies, but give them correction for their faults.

Quest. *How did* Moses *conclude this booke*

booke of Leviticus?

*Anſ.* With a bleſſing & a curſe. with a bleſſing, if they keepe theſe commandements: and with a curſe, if they doe breake them.

Qu. *What is the fruit of the bleſſing?*

*An.* Peace, plenty, victory, chap. 26. 4,5,6,7.

Qu. *What is the fruite of the curſe?*

*An.* Scarcity, famine, ſicknes, ſeruitude, warre, chap. 26. 16. to the 26. verſ.

Qu. *How many feaſtes did the Iſraelites obſerue?*

*An.* Seaven.

Qu. *Which be they?*

*An.* Firſt, the Sabaoth: ſecond, the paſſeover: third, the feaſt of vnleavend bread: fourth, of the firſt fruits: fift, of Whitſontide: ſixt, of trumpets: ſeventh, of tabernacles.

Qu. *Why were theſe feaſts ordained?*

*A.* Not to gluttonize, cheriſh ſloth, or immodeſt mirth, but to glorifie God for his ſeverall bleſſings.

*The end of Leviticus.*

# Numeri.

Question.

*What is done in this booke?*

*An.* The children of Israel are numbred.

Qu. *To what end?*

*An.* For three causes.

Qu. *Which be they?*

*A.* First, for a collection toward the building of the Temple: Secondly, for appoynting Captaines and Leaders over every family, chap. 2: Thirdly, for a division of the land of Canaan amongst the Tribes.

Q. *Is ther any thing to be learnt hereby?*

*An.* Order, and Governement that ought to be in every common-wealth.

Quest. *Whome did they appoynt their chiefe guide?*

*An.* God.

Qu. *Where doth that appeare?*

*An.* In the chapter.

Qu. *How?*

*An.* In that they never iornied, but when they sawe the clowde rise from the Tabernacle: nor never pitcht their tents, but where it stayed, cha. 9. 17, 19.

Qu.

Qu. *And wherefore was this?*

*An.* For two cáuſes.

Qu. *Which be they?*

*A.* Firſt, that they might (as al Gods people ought to do) continually watch vpon the Lord, and have their eyes lifted vp toward heaven: Secondly, to be alwayes in readineſſe, becauſe they knewe not at what houre the Lorde would riſe.

Qu. *What doth that teach vs to doe?*

*An.* At every minute to be in readines for death, becauſe the houre thereof is vncertaine.

Que. *Alwayes when they did ſet forward on their iourney, what was* Moſes *cuſtome?*

*An.* To pray, chap. 10. 35.

Qu. *How?*

*An.* Lord, riſe vp, and let thine enemies be ſcattered.

Qu. *And when they reſted what didde hee?*

*An.* Prayed likewiſe.

Qu. *In what maner?*

*An.* O Lord, returne to the many thouſands of Iſrael, chap. 10 36.

Q. *What doctrine have we by that?*

*An.* Ever when we ſet forward vpon any iourney, or beginne any worke, to pray:

pray: and when wee reſt or make an end to doe the like, that our ſpeede may be the better.

Qu. *How many wayes did God ſhew himſelfe gratious to the* Iſraelites *in this booke?*

*An.* Foure maner of wayes.

Qu. *Which be they?*

*An.* Firſt, in being ſtill their guide: Secondly, in feeding them with Manna, as he had beguune: Thirdly, in being mercifull toward them, when they repented: Fourthly, in giving them victory over nine ſeverall Princes.

Qu. *Which be they?*

*Anſ. Arod* king of the ſouth Canaanites: *Og* king of *Baſhan*: *Sehon* king of Amorites: *Balac* king of *Moab*: *Evi*, *Bokem*, *Zur*, *Hur*, and *Reba*, kings of *Midian*.

Qu. *What was their ſpoyle they tooke in the overthrow of the kings of* Midian?

*Anſ.* Six hundred ſeaventy and five thouſand ſheepe, ſeventy two thouſand beeves, ſixty one thouſand aſſes, thirtie two thouſand virgins priſoners, beſides ſilver, golde, tinne, braſſe and lead, cha. 31.

Q. *What was the ſlaughter they made?*

*An.* They put both man, woman, & childe

child to the ſword, except thoſe virgins above named.

Qu. *What was the cauſe they did ſo?*

*An.* The commandement of God.

Queſt. *Why was God ſo ſevere againſt them?*

*An.* By reaſon king *Balac*, when hee ſawe his owne force too weake to diſgorge his malice vpon the Iſraelites, & that the Prophet *Balaam* (contrary to his expectation) in ſtead of curſing did bleſſe them, hee fell to an other practiſe.

Qu. *What was that?*

*An.* By the counſaile of *Balaam*, he ſought to bring them in diſpleaſure with their God, and ſo to have them cut off.

Qu. *How did he compaſſe that?*

*An.* By flattery.

Qu. *In what manner?*

*An.* He ſent Midianiſh women vnto them, who by their allurements inticed them to fornication and idolatry.

Qu. *What do we learne by this?*

*An.* That the wicked will leave no meane vnpractiſed for the deſtruction of the godly.

Qu. *Was God wroth with the Iſraelites then for thoſe ſinnes?*

*An.*

*An.* So grievously, that God commanded the offenders to be hanged, & smote with the plague twenty foure thousand, chap. 25. 9.

Qu. *Who redeemed this plague?*

*An.* The zeale of *Phinehas*, that slue *Zimri* and *Cozbi*, in the act of fornication, chap. 25. 8.

Qu. *What doe wee learne by the whole circumstance?*

*An.* That God, though hee plague his people when they sin, yet hee will ten times more plague them that were the cause of their sinne, as may appeare by his wrath extended vpon the *Midianites.*

Qu. *Were the Israelites thankefull for the gratious care which GOD had over them?*

*An.* No, they were most rebellious, and vnthankefull.

Qu. *How many sins (by their example) do we learne to beware of, in this booke? beside those two sinnes afore spoken of, Fornication and Idolatry?*

*An.* Foure other.

Qu. *Which be they?*

*An.* Murmuring against God, distrust in his promises, breach of his Sabboth, & rebellion against his magistrats

Qu.

Queſt. *How many times did they murmure?*

*An.* Foure times.

Qu. *When firſt?*

*An.* Three dayes after they departed from *Sinai*.

Qu. *How were they puniſhed?*

*An.* The Lord conſumed with fire the vtmoſt part of the hoſt, chap. 11.1.

Qu. *How the ſecond time?*

*Anſ.* They were weary of *Manna*, and luſted for fleſh.

Qu. *How were they puniſhed?*

*An.* They had fleſh while they ſurfeted, and their ſurffet brought a grievous plague vppon them, inſomuch as they died with meate in their mouthes, chap. 11.20,33.

Qu. *How the third time?*

*An.* For water.

Qu. *Where?*

*An.* At *Kadeſh* in the deſart of *Zin*, chap. 20.

Qu. *How the fourth time?*

*An.* For bread and water.

Qu. *How were they puniſhed?*

*Anſ.* God ſent fiery Serpentes that ſtung them to death, chap. 21.6.

Q. *What cauſed the mercy of God at al times to put an end to their puniſhments?*

*An.*

*An.* Two things.

Qu. *Which be they?*

*An.* Their owne repentance first, & then the prayer of *Moses.*

Qu. *How was this plague of fiery Serpents remedied?*

*Anſ.* God commaunded *Moſes* to make a braſen ſerpent, and hang it vpon a croſſe, and whoſoever (being ſtung) lookt vp to it, was cured.

Qu. *What was this a figure of?*

*An.* The vertue of Chriſt, whoſe hanging vpon the croſſe, is a ſoveraigne medicine for the ſickenes of our ſoules, if wee looke vp to him with the eyes of faith.

Qu. *How did they diſtruſt Gods promiſe?*

*Anſ.* In beeing come to the land of Canaan, and deſiring to goe backe to Ægypt, or to be buried in the wildernes.

Qu. *What was the ground of that deſire?*

*An.* Their faintnes of heart.

Qu. *Wherein?*

*An.* In that, though God had divers times before ſworne, to give them the land of *Canaan* for an everlaſting inheritance; yet they feared to goe forward

ward, when they heard the land was inhabited with Giants.

Queſt. *Of whom didde they heare that newes?*

*Anſ.* Of the ſpies that were ſent to ſearch the land, and bring of the fruite, chap. 13.34.

Qu. *Who incoraged the people againſt this feare?*

*Anſ. Caleb* and *Ioſhua.*

Qu. *What would the people haue doone to them for croſſing their humour?*

*An.* Haue ſtoned them to death.

Queſt. *How didde God puniſh this diſtruſt?*

*An.* He would haue quite deſtroyed them, but for the prayer of Moſes.

Queſt. *Howe didde hee then paciſie his wrath?*

*Anſw.* Even with the iudgement of their owne mouthes.

Qu. *How was that?*

*A.* As they deſired rather to be buried in the wildernes, than to enter into the land of Promiſe: even ſo it came to paſſe, for all that then lived from 20. yeares old and vpward, died, and were buried in the wildernes, excepting *Caleb* and *Ioſhua.*

Qu.

Qu. *What was the reason that the like punishment fell vpon* Moses?

*An.* For his distrust too, as appeareth chap 11.13. and chap.20.10.

Qu. *What do we learne by that?*

*A.* That no man is so righteous but he may fall.

Qu. *By whom was the Sabaoth broke?*

*An.* By an olde man.

Qu. *Wherein?*

*Answ.* In gathering stickes to make him fire, chap.15.32,36.

Qu. *How was he punished?*

*An.* He was stoned to death.

Qu. *What may we learne by this?*

*Ans.* If God were so severe for gathering a few stickes on the Sabaoth, hee will be farre more severe to such as prophane his Sabbaoth by swearing, drinking, gaming, whooring, and other lewd exercises.

Qu. *How many times did Israel murmure and rebell onely against Gods Magistrates?*

*An.* Twice.

Qu. *Who were the first that rebelled?*

*An. Miriam*, and *Aaron*.

Qu. *Against whom?*

*An.* Against *Moses*.

Qu. *What was the punishment?*

*An.*

*An.* *Miriam* was ſtrucken with a leproſie.

Qu. *How was ſhe cured?*

*An.* By the prayer of *Moſes.*

Qu. *What learne we by that?*

*An.* The vertue of meekeneſſe, to pray for our enemies, as *Moſes* did, cha. 12.13.

Qu. *Who rebelled the ſecond time?*

*An.* *Korah, Dathan, Abiram,* and their accomplices.

Qu. *What was their rebellion?*

*An.* They vſurped vpon the Prieſts office, and compared for worthineſſe, with *Moſes* and *Aarou.*

Qu. *What became of them?*

*An.* The earth opened, and ſwallowed them vp alive, cha. 16.31,32.

Q. *How did God puniſh the people that tooke their parts after their death?*

*An.* Foureteene thouſand and ſeaven hundred died of the peſtilence.

Q. *How did he yet further convict their rebellion?*

*A.* By proving the houſe of *Levi* only choſen for the Prieſthoode.

Q. *How?*

*An.* By a myracle.

Qu. *In what manner?*

*An.* *Aarons* rod, amongſt the twelve that

that were put into the Tabernacle, so the twelve Tribes of *Israel*, did blosso and beare ripe Almonds.

Que. *What is the inference of this example?*

*Ans.* How odious a thing it is in the sight of God, to grudge against Magistrates and Rulers.

Qu. *How many wayes is a man saide to sinne?*

*An.* Two manner of wayes.

Qu. *Which be they?*

*An.* Of ignorance, or presumption.

Qu. *What deserveth the first?*

*An.* Favour.

Qu. *What the second?*

*An.* Death, cha. 15. 27, 30.

Q. *By how many witnesses ought a man (by the lawe of God) be convicted in a case touching a mans life?*

*Ans.* By two, and not vnder, chap. 35 30.

Qu. *How long did God leade the Israelites to and fro in the wildernes?*

*An.* Forty yeares.

Qu. *Why did hee detaine them so long from their promised happines?*

*An.* To try their faith, and by continuall exercising of them, sometime with crosses, sometime with blessings,

to

to make them learne onely to trust in him, and so in the end to appeare worthy heires of so blessed an inheritance.

*The end of Numeri.*

---

# *Deuteronomy.*

---

Question.

*WHat is contained in this booke of Deuteronomy?*

*An.* Another repetition of the lawe.

Qu. *Why?*

*Answ.* Because they were dead to whom the law was first given.

Qu. *How many things were they to observe in reading the law?*

*An.* Two things.

Qu. *Which be they?*

*An.* First, neither to adde to it, not take from it, chap.4.2. Secondly, not only to learn it themselves, but to teach it also to their posterity, chap.4.9.

Qu. *In what manner did God admonish this new generation to be carefull of his law?*

*An.*

*An.* By the remembraunce of two things.

Qu. *Which be they?*

*A.* The ingratitude of their fathers who had provokt his wrath, and were dead: and the wonderfull miracles and victories which he had broght to passe amongst them, to assure them of his love and protection.

Qu. *Amongest the rest, which is one of the speciall favors God bestowed vpon them, mentioned in this booke?*

*An.* That in forty yeeres space, the garments of their fore-fathers never waxed olde, cha 8.4.

Qu. *How dooth he encourage them, not to be afraide to enter into the land of* Canaan?

*An.* Three manner of wayes.

Qu. *Which be they?*

*An.* First, in that he was God, and would be true of his promise: for hee had sworne they should possesse it: Secondly, by telling them it was a most pleasant, rich, and fruitfull country, ch. 8.7,8,9: Thirdly, by assuring them of all assistance, yea, the very hornets and flies of the ayre should fight for them, chap.7.20.

Quest. *Of how many things dooth God coun-*

unfaile them to beware, when they are once settled in Canaan?

*An.* Of three things.

Qu. *Which be they?*

*Anſ.* Vnthankefulnes, preſumption, and lacke of charity.

Q. *How did he ſhew they might be vnthankefull?*

*An.* By enioying the fruites of the land, and not praiſing his name for them, chap. 8. 10

Qu. *How preſumptuous?*

*Anſ.* By attributing the glory thereof to their own ſtrength, and not to the free mercy of God, chap. 8. 17.

Qu. *How vncharitable?*

*An.* In having abundance, & ſhutting vp their hands againſt the poverty of their brother, chap. 15. 7, 8. A ſinne too common in theſe dayes.

Qu. *What other vices doth he forbid?*

*An.* Forſaking of Gods ſervice for the love of any friend, be hee never ſo deare, chap. 13. 6. The impoveriſhing of Gods Miniſters, chap. 12 19. Confuſion of Sexe; as a man to weare womannes apparell, or a woman mans: chapter 22. 5. Detayning any thing of anohers which we finde, chapt. 22. 12. 3. All manner of cruelty, even toward

ward bruite beastes, chapter 22. vers.
All doubleneſſe of heart, hanging be-
tweene two religions, figured vnto v
by the garment of linſie wolſie, chapt.
22. 10, 11. All violating of virginity
chap. 22. 25. All bearing of falſe wit-
neſſe, chap. 19 16. All employing of
evil gotten goods in the ſervice of God,
as ſuch as thinke they may be charita-
ble with money gotten by theft, vſury
or whoredome, chap. 23. 18. The tak-
ing of any thing to gage, whereby our
neighbour gets his living, chapt. 24.
All partiality, as not to puniſh one for
the ſinne of an other, chap. 24. 16. All
ſecurity and flattering of a mans ſelfe
in his owne ſinne, chap. 29. verſ. 19, 20,
21.

Qu. *If they did, or if wee doe offend in any of theſe ſinnes, how will God execute his iudgement vpon vs?*

*Anſ.* Without reſpect of perſons, chap. 10. 17.

Qu. *What may we pretend for an excuſe, if wee be found guilty of any of theſe ſinnes?*

*An.* Nothing.

Qu. *Not ignorance?*

*An.* No.

Qu. *Why?*

*An.*

*An.* Becauſe wee are (as the Iſraelites were) daily admoniſhed of them by the Miniſters of Gods word, cha. 30 11.

Quæſt. *Did Moſes never enter into the land of Canaan?*

*An.* No, onely he had a ſight of it, and then died.

Qu. *What was the reaſon?*

*Anſw.* His ſinne of diſtruſt in Gods power, committed at the waters of *Meribah.*

Qu. *What may wee learne generally by his whole life?*

*An.* Sixe vertues, for that one vice before remembred.

Qu. *Which be they?*

*A.* Firſt, boldnes in his calling, that feared not to ſpeake to *Pharaoh*: Secondly, meekenes againſt wrong, that was not mooved at any deſpightfull wordes given by the Iſraelites: Thirdly, patience againſt travaile, that did not onely guide the Iſraelites in their iourneyes, but at all times decided their cauſes: Fourthly, zeale in Gods glory, for the advauncement of vertue, and depreſſing of vice: Fiftly, love to his brethren, to ſpend his life for them rather than they ſhoulde miſcarrie:

Sixtly, faith in his end, not envying that hee might not enter into the land of Promise; considering by death hee was invested with a greater patrimony, the kingdome of heaven.

*The end of Deuteronomy.*

---

## Ioshua.

---

Question.

*WHo succeeded* Moses?

*An.* Ioshua.

Qu. *By whose appoyntment?*

*An.* By Gods.

Qu. *What was his charge?*

*An.* Two-folde, to keepe the law of God, and to bring Israel out of the wildernes into *Canaan.*

Qu. *What speciall vertues had hee?*

*Ans.* Three.

Qu. *Which be they?*

*An.* Faith, Wisedome, Corage, such as all good governours ought to have.

Qu. *How did he shew his faith?*

*An.* By beleeving Gods promises.

Qu. *How his wisedome?*

*An.* In governing discreetely.

Qu. *How his courage?*

An

*An.* In leading on the people without dread of their enemies.

Qu. *How doth God here encourage the people?*

*An.* Three maner of wayes.

Qu. *Which be they?*

*Anſ.* Firſt, in renewing his former promiſe, and telling them they ſhoulde divide the land for an inheritance, cha. 1.6. ſecondly, in giving them a captain, endued with the ſpirit of *Moſes*, and able to be their conduct, chap. 1.5: and thirdly, by aſſuring them he would caſt a faintneſſe of heart vpon their enemies chap. 2.11.

Q. *How were the people confirmed that* Ioſhua *had the ſpirit of* Moſes?

*Anſ.* By two miracles that hee did.

Qu. *Which is the firſt?*

*An.* His dividing the waters of *Iordan*, and his and the whole hoaſtes paſſing over dry-ſhod, chap. 3 16, 17.

Qu. *Which is the ſecond?*

*Anſ.* He cauſed the ſunne & moone to ſtand ſtill in the firmament, chap. 10 13.

Qu. *How?*

*An.* By prayer.

Qu. *What doe we learne by that?*

*An.* Two things.

Qu. *Which be they?*

*An.* The effect of prayer, and the obedience of all creatures, for the glorifying of God.

Queſt. *How was God glorified by the miracle?*

*An. Ioshua* by that means had a longer time of day light, for the vanquiſhing of Gods enemies.

Qu. *Were none of the Tribes placed on this ſide Iordan?*

*An.* Yes.

Qu. *How many?*

*An.* Two and a halfe.

Qu. *Which be they?*

*An. Reuben, Gad,* and the halfe tribe of *Manaſſeh.*

Que. *Did they ſit downe in peace, and ſuffer their brethren to go to warre?*

*Anſw.* No, they ſhewed more brotherly love.

Qu. *How was that?*

*An.* They left their wives, children & cattle in the poſſeſſions which were allotted them, and themſelves armed went formoſt, and woulde take no reſt, till their brethren of the other Tribes, were likewiſe planted aſwell as they, cha. 1. 16.

Q. *When they had paſſed* Iordan, *how did*

*did* Ioshua *shew himselfe thankefull to God for so great a miracle?*

*An.* By setting vp a memoriall of his power.

Qu. *What was that?*

*An.* Twelve stones, for the twelve Tribes of Israel.

Qu. *For what purpose did he so?*

*Ans* For two causes.

Qu. *Which be they?*

*An.* First, that such a remembrance of Gods mighty power might serve for a further condemnation to his ennemies: and secondly, that his servantes might the more reverence him, chap. 4 3,10.

Q *Which was the first citty they meant to conquer?*

*An. Iericho.*

Qu. *Did they rashly goe and besiege it, as prowdely presuming, that howsoever, or whatsoever they did, God would bee with them?*

*Ans.* No, like discreete Souldiers, they vsed three things.

Qu. *Which were they?*

*An.* Deliberation, consultation, and sanctification.

Qu *How deliberation?*

*An.* They tooke time.

Qu. *How consultation?*

*An.* Two maner of wayes, they sa
in counsaile amongest themselves, an
submitted their counsaile to the direc
tion of God.

Qu. *How sanctification?*

*Ans.* Two manner of wayes, by
prayer and fasting.

Quest. *When they had taken counsaile,
what did they?*

*An.* Sent Spies to know the state o
their enemies.

Qu. *What danger were they in?*

*An.* Of death.

Qu. *By whome?*

*An.* By the King.

Qu. *Who saved their lives?*

*An.* A woman harlot.

Qu. *How?*

*An.* By hiding them in the toppe o
her house, when the King made search
for them, chap. 2. 6.

Qu. *What mooved her so to do?*

*An.* The fame which shee heard o
the workes of God.

Qu. *How did the Israelites requite thi
kindenesse?*

*An.* They saved her, her father, mo
ther, children, and all they had.

Qu. *Did they shew this mercy of their*

own

owne accorde?

*A.* No, but by the instinct of Gods spirite.

Qu. *What doe we learne thereby?*

*An.* That God wil not the death of sinners, if they repent.

Qu. *How was the Citty wonne?*

*An.* The walles fell downe by the power of God, and then *Ioshua* entred, chap. 6. 20.

Qu. *How were the Israelites commanded to esteeme of the Citty, and all that was in it?*

*A.* As a thing execrable and accursed, chap. 6. 17.

Qu. *Was nothing reserved?*

*A.* Yes, silver, gold, vessels of brasse, and yron.

Quest. *What was to bee doone with them?*

*An.* They were to be consecrated to the Lordes vse, chap 6. 19.

Qu. *How were they to bee consecrated?*

*An.* By being molten, and the property of them altered.

Qu. *What sinne was here committed?*

*An.* Theft.

Qu. *Who committed it?*

*An. Achan.*

Qu. *How?*

*An.* He kept a Babyloniſh garment, two hundred ſhekels of ſilver, and a wedge of golde of fifty ſhekels weight, which he had in his Tent, to ſerve for his owne private vſe, cha. 7. 21.

Qu. *What was their fortune after the committing of this ſinne?*

*An.* Their good ſucceſſe was turnd into badde, ſuch is alwayes the fruit of wickednes.

Qu. *How did that appeare?*

*An.* When three thouſand Iſraelites were ſent againſt *Ai*, the inhabitants thereof put them to flight, and ſlew 36. of them, chap. 7. 5.

Queſt. *How were they cleered of this ſinne?*

*An.* By deſtroying *Achan*, his family, and all he had, cha. 7. 24.

Qu. *How did the Gibeonites purchaſe a league of friendſhip with* Ioshua?

*Anſ.* By diſſimulation.

Qu. *In what manner?*

*An.* Comming vnto him in ragged clothes and old ſhooes, as though they had worne out their apparell, by iourneying from ſome farre countrey.

Qu. *How did* Ioshua *reward their diſſimulation?*

*An.* Hee ſuffered them to live, becauſe

cause of his promise, but he condemned them for ever to be drudges to the congregation, to hew wood, and drawe water, chap. 9. 11.

Qu. *How many kingdomes did* Ioshua *subdue?*

*An.* Thirty and one.

Qu. *What mercy did hee shew in all his victories?*

*Ans.* None at all, he destroyed every soule, cha. 10. 40.

Qu. *What moved him thereunto?*

*A.* The commaundement of God.

Qu. *What is signified by that?*

*An.* That wickednes must be quite rooted out, where God meanes to be served.

Qu. *Were the Israelites now in quiet possession of* Canaan?

*An.* They were, cha. 21. 44.

Qu. *What doth that shew?*

*An.* The full performance of Gods promise.

Qu. *What vertues doe wee learne from the Israelites after their victories?*

*An.* Two.

Qu. *Which be they?*

*An.* Thankesgiving, and brotherly vnitie.

Qu. *How were they thankefull?*

*An.* In protesting to serve and obey God for his benefites bestowed vpon them, chap. 24. 24.

Qu. *How did they shew brotherly vnitie?*

*An.* In equall division of their portions, without strife or contention.

Qu. *How did* Iosh ua *die?*

*An.* Like a vertuous man.

Qu. *How was that?*

*A.* Rehearsing the mercies of God, and exhorting the people to feare him, chap. 24.

*The end of* Iosh ua.

---

## *Iudges.*

---

Question.

WHat *Governours had the people after* Iosh ua?

*An.* Iudges.

Qu. *Why were they called Iudges?*

*A.* Because they did execute Gods iudgements vpon their enemies.

Qu. *Had they many enemies after the death of* Iosh ua?

*Anſ.* Yes.

Qu. *What was the cauſe?*

*Anſ.*

*An.* Their ſinnes.

Qu. *What was their generall ſinne?*

*An.* Diſobedience.

Qu. *How did that ſpread?*

*An.* Into three branches.

Qu. *Which be they?*

*An.* Vaine pitty, Idolatry, and Ingratitude.

Qu. *How were they vainely pittifull?*

*Anſ.* In making league with the *Canaanites*, whom they ought to have caſt out, chap. 1.

Qu. *How were they Idolaters?*

*An.* In worſhipping Idols, cha. 2. 11

Qu. *How vngratefull?*

*A.* In being made owners of citties which they built not, and vineyardes that they planted not, they forgot to glorifie their giver.

Qu. *What were their generall puniſhments for theſe ſinnes?*

*An.* As the Lorde had ſaide before, thoſe people whome they ſaved, became gordes to their ſides, and thorns in their eyes.

Qu. *What is the meaning of that?*

*Anſ.* They continually vexed them with warre.

Queſt. *Wherefore did the Lorde ſuffer that?*

*Anſ.*

*An.* To sift and proove them, as hee alwayes will doe such as he loveth.

Qu. *Did the Lord then still love them, considering how they had provoked him by their former wickednes?*

*An.* He did.

Qu. *What doth that shew?*

*An.* The vnspeakable mercy of God toward his church.

Qu. *What was the generall vertue that purchased his mercy toowardes them?*

*An.* Repentance, they cryed, and he heard their groanings, chap. 2. 18.

Qu. *Wherein was his mercy expressed?*

*An.* In sending them deliverers.

Qu. *How many were they?*

*An.* Sixteene.

Qu. *Rehearse their names.*

*An.* Othniel, Ehud, Shamgar, Deborah, Barak, Gedeon, Abimelech, Tola, Iaer, Iphtaph, Ibsan, Eton, Abdon, Sampson, Eli, Samuel.

Qu. *What were the particular sinnes of the Israelites?*

*An.* In *Abimelech* three.

Qu. *Which were they?*

*An.* Ambition, tyranny, despaire.

Qu. *How was he ambitious?*

*An.* He vsurped the kingdome after his father *Gedeons* death, chap. 9. 1.

Qu.

Qu. *How did* Iotham *his yongeſt brother reproove him for this ambition?*

*A.* By the example of trees, wherein he ſhewes, that thoſe of leaſt deſert, are alwayes moſt aſpiring, chapter 9. verſe 8.

Qu. *How was* Abimelech *tyrannous?*

*An.* In murdering ſeaventy of his owne brothers, for the ſecuring of his owne eſtate, chap. 9.5.

Qu. *Wherein was he deſperate?*

*An.* In cauſing his Page to kill him in his extreamitie, chap. 9.15.

Queſt. *What was the puniſhment God firſt laide vpon him before this hapned?*

*An.* That as hee had lived a ſtrange life, ſo God gave him his deaths woud as ſtrangely.

Qu. *How was that?*

*A.* A woman with a peece of a milſtone almoſt knockt out his braine.

Qu. *Where?*

*A.* At the tower in *Tebez*, chap. 9.53

Qu. *What ſinne elſe raigned particularly in the people?*

*An.* In *Sampſon*, luſt: in *Iphtaph*, temerity, or raſhneſſe: in a *Levite*, love of vanity: In the men of *Beniamin*, the rape of a woman: in the *Ephraimites*, envie.

Qu.

Queſt. *Toward whome was* Sampſon *luſtfull?*

*An.* Toward *Dalilah* a wicked woman, chap. 16.4.

Qu. *How was he puniſhed?*

*An.* He loſt Gods excellent gifts, and became ſlave to his enemies, chap. 16.19,21.

Qu. *How was* Iphtaph *guilty?*

*An.* In making a raſh vow, and performing it.

Qu. *How was he puniſhed?*

*A.* Through his owne folly, he became childeleſſe.

Qu. *How was the Levite guilty?*

*An.* In forſaking the ſervice of God to ſupply the wants of his body.

Qu. *How was that?*

*An.* He was content to ſerve in the Temple of Idols, for meate, drinke, and apparell, chap. 17.10,11.

Qu. *What was his puniſhment?*

*An.* Hee was taken priſoner by the men of *Dan*, chap. 18.27.

Qu. *How was the tribe of* Beniamin *guilty?*

*Anſ.* For the raviſhing of a Levites wife.

Qu. *What was their puniſhment?*

*Anſ.* All the other Tribes roſe vp againſt

gainſt them, raſed their Citty, and ſlew all their men, but ſix hundred that fled into the wilderneſſe, chapt. 20. 46, 47.

Qu. *How were the* Ephraimites *enuious?*

*An.* They repined at the great victory which *Iphtaph* had obtayned againſt the Amonites.

Qu. *How were they puniſhed?*

*An. Iphtaph* ſlew of them twoo and forty thouſand, chap. 12. 6.

Qu. *What particular vices were there in people of other nations?*

*An.* In *Adonibezek*, a *Canonite*, inhumane cruelty, chap. 1. 7. In the men of *Succoth* and *Penuel* churliſh behaviour towardes ſouldiers, chap. 8. 6, 8. Deriſion in the *Philiſtines* agaynſt *Sampſon.*

Qu. *How was* Adonibezek *cruell?*

*An.* Hee did cut off the thumbes of the handes and feete of ſeaventy kings, and made them gather crummes vnderneath his table.

Qu. *What was his puniſhment?*

*A.* That meaſure which he had offered others, was laide vpon himſelfe: the Iſraelites, when they tooke him, vſed him in the ſame maner, chap. 1. 7.

Qu.

Q. *How were the men of* Succoth *and* Penuel *churlish to ſouldiers?*

*A.* In denying them victual in their extremity.

Q. *What ſouldiers were they thus vnfriendly vnto?*

*An.* To *Gedeon* and his ſouldiers.

Qu. *How did* Gedeon *reuenge himſelfe vpon them?*

*An.* He tore their Elders in peeces with thornes, overthrew the tower of *Penuel*, and ſlew the men of the Citie, chap 8.16,17.

Qu. *How didde the* Philiſtines *deride* Sampſon?

*A.* They vſed him as a foole at their feaſt, to make them laugh.

Qu. *What did this their deriſion moreover include?*

*An.* Blaſphemy againſt God.

Qu. *How was Sampſon revenged vpon them?*

*An.* He puld the banquetting houſe vpon their heads, chap. 16.13.

Qu. *What doe wee learne in this booke as touching the perſon of God?*

*An.* Two things.

Qu. *Which be they?*

*An.* Mercie and omnipotencie.

Q. *Wherein ſhewed he his mercy?*

*An.*

*Anſ.* In pardoning their offences, though they did daily offend him.

Qu. *Wherein his omnipotency?*

*Anſ.* In bringing great matters to paſſe by weake meanes.

Qu. *What were they?*

*Anſ. Ehud* being lame of his right hand, ſlew king *Egeon* with a dagger of a cubite long: *Shamgar* ſlew ſix hundred Philiſtines with an oxe goade: *Iael* a woman, killed *Siſera* the chiefe captaine of King *Iabins* hoaſt, with a hammer and a naile: *Gedeon* a poore threſher, overcame an hoaſt of men with broken pot-ſhardes and rammes hornes: *Sampſon* ſlew foure thouſand men with the jawe bone of an aſſe.

Qu. *What were the acts of* Eli *and* Samuel?

*A.* They are ſet downe in the book of *Samuel*.

*The end of the Iudges.*

## *Ruth.*

Queſtion.

Of *whence was* Ruth?

*An.* Of the land of *Moab*.

Qu.

*An.* She was but basely borne.

Qu. *What vertues do we learne by* [illegible] *example?*

*An.* Constant love, of a daughter in law to her husbands mother.

Qu. *Who was her husband?*

*An. Chilion* the sonne of *Elimelech*, a man of *Iuda.*

Q. *Wherein consisted the love of* Ruth *to her mother in law?*

*An.* In two things.

Qu. *Which be they?*

*An.* In not forsaking her company, and in relieving her with her painefull labour, chap. 2. 18. and chap. 1. 17.

Quest. *What was her mother in law called?*

*Answer. Naomi* the wife of *Elimelech.*

Quest. *Howe came it to passe*, that Chilion *the sonne of* Elimelech, *being an* Hebrew, *married with* Ruth *a* Moabite?

*An. Elimelech*, his wife and sonnes, by reason of a famine that was in *Iuda*, went to dwell amongest the Moabites, and so grew the acquaintance, chap. 1. 1.

Qu. *How many husbandes had* Ruth?

*An.* Two.

Qu.

Qu. *Which was the last?*

*An.* Boaz an Israelite.

Qu. *What doctrine learne wee by the marriage of these two, considering the one was an Israelite, and the other a stranger to the children of God.*

*A.* That by the comming of Christ, who vouchsafed in the flesh to proceede from her line, the *Gentiles* should be likewise called to salvation, as well as the Iewes.

*The end of* Ruth.

## 1. *Samuel.*

### Question.

*HOw many of the Iudges remaine vnspoken of?*

*An.* Two.

Qu. *Which be they?*

*An. Eli*, and *Samuel.*

Qu *How many sonnes had* Eli?

*An.* Two.

Qu. *Which be they?*

*An. Hophni* and *Phinehas.*

Qu. *What sinne doe we learne to beware of, by the example of* Eli?

*An.*

*An.* Too much lenity towards our children.

Qu. *Wherein did* Eli *shew too much lenity toward his sonnes?*

*An.* In not giving them correction for their faultes.

Qu. *What were his sonnes faultes?*

*An.* Profanation, and Adultery.

Qu. *How did they profane?*

*An.* In serving their owne appetites of the sacrifices, before God was served, chap. 2. 15.

Qu. *How were they adulterous?*

*Ans.* In using the company of such women, as after their travaile came to the Temple to be purified, chapter 2. 22.

Qu. *Did not their father* Eli *rebuke them for these faultes?*

*An.* Yes, as many negligent parents doe nowadayes, told them it was not well done, and bade them do no more so, and so let them passe.

Qu. *How did God punish the father?*

*Ans.* Two maner of wayes.

Qu. *Which be they?*

*A.* First, he took his office of priesthoode from him.

Qu. *How?*

*An.* By suffering the Arke to bee taken

ken away by the Philistines, and then upon the newes thereof *Eli* broke his necke, chap. 4. 18.

Qu. *How were his sonnes punished?*

*Ans.* With sodaine death, both in one day, chap. 4. 17.

qu. *What did the Philistines with the Arke?*

*An.* They brought it to *Ashdod*, a chiefe Cittie of theirs, and placed it in the Temple close by the Idoll Dagon.

qu. *What agreement was betweene the Idoll and it?*

*An.* As betweene God and the Devill, light and darkenes: so that in the end the Idoll fell downe and was broken in peeces, chap. 5. 4.

qu. *What doe we learne by that?*

*An.* That when true holines comes in place, superstition cannot stand.

qu. *What sinne was it in the Philistines to take away the Arke of God?*

*An.* Sacrilege.

qu. *How were they plagued for it?*

*Ans.* With mortality and death of the people, and with a grievous sicknes called the Emerods, cha. 5. 12.

qu. *What did they with it then?*

*Ans.* They sent it backe to Israel, with

with giftes of golde and silver.

Qu. *What were the giftes?*

*An.* Five golden mice, and five golden Emerods.

Qu. *Who receiued it?*

*An.* The men of *Bethshemesh.*

Qu. *What was their sinne in the receipt thereof?*

*An.* Curiosity.

Qu. *How?*

*An.* They would needes open and looke into the Arke (which was lawfull for none to doe, but *Aaron* and his sonnes) to see if the Philistines hadde stolne away any of the reliques.

Qu. *How did God punish them for this presumption?*

*Ans.* Hee smote of those men fifty thousand threescore and tenne, chap. 6.19.

Qu. *What doe wee learne by this?*

*An.* Not to pry into the secretes of God further than we have commission.

Qu. *How did* Israel *recover the fauor of God againe?*

*An.* By repentance.

Qu. *By whose counsayle?*

*An.* By *Samuels.*

Qu. *Wherein didde they shew repentance?*

*An.*

*An.* In acknowledging their sinne, fasting and lamenting, chap. 7. 6.

Qu. *What was their speed afterward?*

*An.* Prosperous.

Qu. *How?*

*An.* They slew the Philistins, recovered their lost cities, and established peace, chap. 7 10, 14.

Qu. *What vertues doe we note in Samuel?*

*Ans.* A diligence in his calling toward men, and sincertie of faith toward God.

Qu. *How did he shew his diligence toward men?*

*An.* In governing iustly.

Qu. *How his sincerity of faith toward God?*

*An.* In truely performing the duetie of a Priest and a Prophet.

Qu. *What reason then had the people to mislike the government of Iudges, and crave a King?*

*A.* First, because when *Samuel* waxed olde, he resigned his authority to his sonnes, & they were extortioners and tooke bribes: and secondly, by reason of the mutabilitie of mans nature, that for the most part affects alteration and change.

with giftes of golde and silver.

Qu. *What were the giftes?*

*An.* Five golden mice, and five golden Emerods.

Qu. *Who received it?*

*An.* The men of *Bethshemesh.*

Qu. *What was their sinne in the receipt thereof?*

*An.* Curiosity.

Qu. *How?*

*An.* They would needes open and looke into the Arke (which was lawfull for none to doe, but *Aaron* and his sonnes) to see if the Philistines hadde stolne away any of the reliques.

Qu. *How did God punish them for this presumption?*

*Ans.* Hee smote of those men fifty thousand threescore and tenne, chap. 6.19.

Qu. *What doe wee learne by this?*

*An.* Not to pry into the secretes of God further than we have commission

Qu. *How did* Israel *recover the favor of God againe?*

*An.* By repentance.

Qu. *By whose counsayle?*

*An.* By *Samuels.*

Qu. *Wherein didde they shew repentance?*

*An.*

*An.* In acknowledging their sinne, fasting and lamenting, chap. 7. 6.

Qu. *What was their speed afterward?*

*An.* Prosperous.

Qu. *How?*

*An.* They slew the Philistins, recovered their lost citties, and established peace, chap. 7 10, 14.

Qu. *What vertues doe we note in Samuel?*

*Ans.* A diligence in his calling toward men, and sincertie of faith toward God.

Qu. *How did he shew his diligence toward men?*

*An.* In governing iustly.

Qu. *How his sincerity of faith toward God?*

*An.* In truely performing the duetie of a Priest and a Prophet.

Qu. *What reason then had the people to mislike the government of Iudges, and crave a King?*

*A.* First, bicause when *Samuel* waxed olde, he resigned his authority to his sonnes, & they were extortioners and tooke bribes: and secondly, by reason of the mutabilitie of mans nature, that for the most part affects alteration and change.

Qu.

Qu. *Was God pleased with their de*

*Ans.* No.

Qu. *Why?*

*An.* Because they thirsted for an ther kinde of government, then he h appoynted them, and so seemed preferre their owne opinion before wisedome.

Qu. *How did Samuel shew they had fended?*

*Ans.* By causing it to thunder raine in wheate harvest.

Qu. *How?*

*An.* By his prayer and invocatio chap. 12. 18.

Qu. *What did the people then?*

*An.* Repented.

Qu. *Was God merciful?*

*An.* Yes, and promised to be a gracious GOD both to them, and the King, vppon condition they would serve him: so ready is God alwayes pardon sinners, if they will turne vnto him, cha. 12. 19. 22.

Quest. *What is to be noted in the life Saul?*

*Ans.* Two things.

Qu. *Which be they?*

*An.* His vertues and his vices.

Qu. *What were his vertues?*

*Ans.*

*An.* Hee fought the battelles of the Lord, and overthrew his enemies.

Queſt. *Why was his kingdome taken from him?*

*An.* Becauſe of his vices.

Qu. *How many were his particular vices?*

*An.* Eleaven.

Qu. *Which was the firſt?*

*An.* His vſurping vpon the Prieſtes office, chap. 13. 9, 14.

Qu. *Which was the ſecond?*

*An.* He ſlew not *Agag* the king of the Amalekites, as God had commanded him, chap. 15. 3.

*An. When* Samuel *reprooved him for this fault, what was the third ſinne he ran into?*

*An.* Obſtinacie.

Qu. *How?*

*Anſ.* Hee ſtoode to it, to the Prophets face, that hee had not offended, cha. 15. 20.

Qu. *Which was the fourth offence?*

*An.* Envy.

Qu. *How?*

*An.* Hee grudged at the vertues and good ſucceſſe of *David*, chap. 18. 9.

Qu. *Which was his fift offence?*

*An.* Ingratitude.

Qu. *How?*

*A.* He would have slaine *David* the very time that hee delivered him by his musicke, from the torment of the wicked spirit, chap. 18. 11.

Qu. *Which was his sixt offence?*

*An.* Inconstancy in his word.

Qu. *How?*

*An.* He promised *David* his daughter *Merab* in mariage, and after gave her away to another, chap. 18. 19.

Qu. *What his seaventh offence?*

*An.* Treachery of minde.

Qu. *How?*

*An.* He would have betraied *David* to the Philistines, ch. 18. 21.

Qu. *Which was his eight offence?*

*An.* Murder.

Qu. *How?*

*Ans.* He would have killed *David* in his bed, chap. 19. 12.

Qu. *Who preserved him?*

*An. Michal* his wife and the daughter of *David*, chap. 19. 12.

Qu. *After what manner did shee preserve him?*

*An.* In letting him downe through a windowe when the house was searched.

Qu. *What do we learne by that?*

*Ans.*

*An.* The duety of a faithful wife toward a vertuous husband, rather than to a wicked father.

Qu. *What was his ninth offence?*

*An.* He would have killed his owne sonne *Ionathan* for excusing *David*, cha. 20.33.

Qu. *What his tenth offence?*

*An.* He slew the Lords Priests, cha. 22.18.

Qu. *What his eleventh offence?*

*An.* He consulted with witches, ch. 28.8.

Qu. *How did God punish him for these offences?*

*An.* Five manner of wayes.

Qu. *Which be they?*

*An.* First, hee tooke his kingdome from him, and gave it to *David*, cha. 15. 28. Secondly, hee deprived him of his holy spirite, and possessed him with a fiend, chap. 16. 14. Thirdly, he gave his enemies victory over him, chapt. 30. Fourthly, his owne sonnes were slaine. Fiftly, he despaired, and slew himselfe, chap. 31.

Qu. *What was the reason that hee persecuted* David *as he did?*

*An.* His iealousie over him, for that hee knew hee shoulde succeede him in

his Kingdome.

Qu. *What did hee shew in that?*

*An.* A contempt against the ordinaunce of God.

Qu. *Was* David *then chosen before the death of* Saul?

*An.* Long before.

Quest. *In his election what doe you observe?*

*An.* That God, in chooſing his Ministers, hath not reſpect to the outward gifts of body, but to the inward graces of the minde.

Qu. *How did that appeare?*

*An.* In chooſing *David* the yongeſt and weakeſt of his brothers, and refuſing the reſt of more likely aſpect, and countenance, chap. 10.

Queſt. *After* David *was chosen king, what were his actes?*

*An.* Hee ſlew a Lion, a Beare, and vanquiſhed great *Goliah*.

Qu. *What may we vnderſtand by his proſpering in ſtrength and power?*

*An.* That to a vertuous mind God will alſo give vigor of body.

Qu. *What did he figure by his victorie over* Goliah?

*An.* The victory of Chriſt over the Divell.

Qu.

Qu. *What vertues doe wee learne from* David *in this first booke of* Samuel?

*An.* Three.

Qu. *Which be they?*

*An.* Patience, clemency and loyaltie.

Qu. *Wherein did he shew his patience?*

*Anſ.* In quiet bearing of perſecution.

Qu. *How manifolde was his perſecutions?*

*An.* Two-folde: firſt by *Saul*, and then by the *Amalekites*.

Qu. *How many wayes did* Saul *proſecute him?*

*An.* Three maner of wayes.

Q. *Which be they?*

*A.* Firſt, by bringing him in danger of death: Secondly, of famine: Thirdly, by driving him into exile.

Qu. *How many times was hee in danger of death?*

*An.* Sixe times.

Qu. *Which be they?*

*An.* Firſt, in the preſence of *Saul*, when *Saul* threw his ſpeare at him: Secondly, in being ſent by *Saul* to fetch a hundred fore-skins of the Philiſtines: Thirdly, in his chamber when his wife *Michol* delivered him: Fourthly, in

*Gath*, when he ſcaped from king *Achiſh* by counterfaiting madnes: Fiftly, when he was in the ſame cave with *Saul*: ſixtly, when the men of *Ziglag* would have ſtoned him.

Qu. *How many times was he in danger of famine?*

*An.* Twice: Firſt, when he did eat the ſhew bread, chap. 21. 6: Secondly, when hee ſent to *Nabal* for proviſion, chap. 25. 8.

Qu. *Wherein lived he an exile?*

*An.* Firſt in the wildernes, and then amongſt the Philiſtines.

Qu. *Wherein did he ſhew his clemencie?*

*An.* In pardoning *Nabals* churliſh anſwer, when he had vowed his ruine, chap. 15. 23.

Qu. *At whoſe intreatie did hee pardon him?*

*An.* At Abigails Nabals wife.

Qu. *What do we learne by that?*

*An.* That many times the follies of men are excuſed by the wiſedome of their wives.

Qu. *How was he perſecuted by the Amalekites?*

*An.* They tooke his wives Ahynoam and Abigail priſoners.

Qu.

Qu. *Who rescued them againe?*

*An.* *David.*

Qu. *Wherein shewed he his loyalty?*

*An.* Not onely in refraining to lay violent hands vpon *Saul* his annoynted Soveraigne, though twice hee were in his power, and might have slaine him, but also in praying for his welfare.

Qu. *How oft was* Saul *in his power?*

*An.* Twice.

Qu. *Where?*

*An.* Once in the cave of the rocks of *Engedy*, and another time in the wildernes of *Ziph* neare the mountain *Hachilah*, chap. 14. 4. and chap. 16 7.

Qu. *What doe we learne by this?*

*An.* That no subiect ought to lay violent handes vpon his Prince, be hee never so wicked.

*The end of* 1. Samuel.

---

## 2. *Samuel.*

---

### Question.

WHo was the first offender David *punished after he came to the crowne?*

*Ans.* A picke-thanke and a counterfet.

Qu. *What was he?*

*An.* An Amalekite.

Qu. *How did hee counterfet?*

*An.* Hee tolde *David* hee had slaine *Saul*, cha. 1. 10.

Qu. *How did hee insinuate and picke thanke of* David?

*A.* He broght him the crowne that *Saul* wore vpon his head, & the bracelet that hee had vppon his arme, chapt. 1. 10.

Queſt. *How didde the King accept his newes?*

*An.* He rent his cloathes, wept and faſted till night.

Qu. *What learne we by that?*

*An.* The tender compaſſion of *David*, and ſo conſequently, that ought to be in all chriſtians, for the hard miſfortune even of our enemies, chapter 1. 12.

Qu. *How did hee reward the counterfet?*

*An.* As I wiſh all counterfeit pickethankes may, in ſteede of a rich reward which he hoped for, he frowned vppon him, askt him how hee durſt ſhed the bloud of the Lords annointed, & commaunded one of his followers to kill him, chap. 1. 15.

Qh.

Qu. *How was the state of the Kingdome when* David *entred vpon it?*

*An.* Like a tempestuous sea.

Qu. *What was the reason?*

*An.* Civil dissention.

Qu. *Who raised it?*

*Ans.* *Ishbosheth* the Sonne of *Saul*, whom *Abner* made king of *Israel*.

Que. *Did they make warre vpon* David?

*An.* They did.

Qu. *How was the warre ended?*

*An.* God gave *David* victory.

Qu. *By what meanes?*

*An.* First, by force of armes, chap. 2 17. Secondly, by reason of a private quarrell betweene *Ishbosheth* and *Abner* his chiefe captaine, chap. 3. 8.

Qu. *Whither went Abner?*

*An.* He fled to *David*.

Qu. *What was his welcome thither?*

*An.* *Ioab*, *Davids* chiefe captaine slue him treacherously, because *Abner* before had slaine *Asahel Ioabs* brother, chap. 3. 27.

Qu. *Was* David *privy to this act?*

*A.* No, but greatly lamented it, and prayed to God to reward *Ioab* according to his desert, chap. 3. 39.

Qu. *What became of* Ishbosheth?

*An.* After *Abner* left him, two of his owne servants (*Baanah, Rechab*) trayterously slew him, and brought his head to *David*, chap. 4 8.

Qu. *How did* David *reward them?*

*An.* As villaines should be: caused them to be slaine, had their handes and feete cutte off, and after hanged them vp for an example, over the people in *Hebron*, chap. 4 12.

Q. *What do we learne by these circumstances?*

*An.* The good hope of *Davids* vertuous governement.

Qu. *What was the next argument of his vertuous governement?*

*An.* He did that which every good Prince ought to doe.

Qu. *What was that?*

*An.* Studied to advance religion.

Qu. *How?*

*An.* In bringing the Arke of God into the Citty, dauncing before it to shew his zeale and gladnes, and purposing to build a Temple for the Lord, where his name might be called vpon, chap. 6. 16.

Qu. *How did God accept of his zeale and good intent?*

*A.* So wel, as he gave him dominion

*An.* Becauſe hee had rather fall into the hands of God than man, for God will be mercifull, when men are pittileſſe.

Qu. *How many of his people died of the peſtilence?*

*An.* Three ſcore and ten thouſand, chap. 24 15.

Qu. *In all the troubles of* David, *did God ſend him no friendes to comfort him?*

*Anſw.* Yes, God is a God of mercy, and as hee doth promiſe, even ſo hee will performe: at all times of his diſtreſſe, he raiſed him ſome friend or other.

Qu. *Which were they?*

*An.* Before *Saul* died, *Ionathan, Michol, Abimelech* his prieſt, foure hundred men that came to his ayde in the wildernes, *Abigail*, rich *Nabals* wife, that brought him proviſion, and *Achiſh* king of *Gath*, that gave him a Citty called *Ziklag* to dwel in.

Qu. *After* Sauls *death, in his time of his perſecution, who were his friendes?*

*A.* Beſide many other of his fathers ſubiectes that ſtucke vnto him, *Huſhai* ſhewed himſelfe a ſpeciall friend in overthrowing the counſaile of *Achitophel*, whereby the rebellion of his ſonne

*Ab-*

*Absolon* was cut off, chap. 16. and olde *Barzillai* that succoured him, when hee fled from his sonne, chap. 19. 32.

Quest. *Notwithstanding the manifolde troubles* David *had, did hee at last finde rest?*

*An.* Yes, and died in peace.

Quest. *What doth his troublesome life and quiet end figure vnto vs?*

*An.* The race of the chiefe King of heaven and earth Christ Iesus, who according to the flesh, was persecuted on every side (as *David* was) with outward and inward enemies, as well in his owne person, as in his members, but at last overcame all, and gave his Church perpetual victory. His name be praised.

*The end of* Samuel.

---

## Kings and Chronicles.

---

Question.

WHo *succeeded* David?

*An.* His sonne *Salomon.*

Qu. *What was the first thing he asked of God?*

*An.* Wisedome, and God gave it him, chap. 3. 12.

Qu.

Qu. *What did he shew therein?*

*An.* That wisedome beautifieth a Prince or ruler, more than either welth or honour.

Qu. *VVhat was the first sinne he punished?*

*An.* Rebellion in *Adoniah*, chapt. 2. 25.

qu. *VVhat was the second?*

*An.* Murder.

Qu. *In whome?*

*An.* In *Ioab*, for the death of *Abner*, and *Amasa*, although he fled to the altare for refuge.

qu. *VVhat doth that signifie?*

*An.* That no place ought to shelter an homicide, cha. 2. 34.

qu. *What was* Salomons *estate?*

*An.* Peacefull and full of pompe.

qu. *How came that to passe?*

*An.* By the gift of God.

qu. *VVherefore?*

*Ans.* Because hee asked wisedome first, and above all things (when GOD put him to his choise) therefore he had not onely wisedome given him, but all things else.

Qu. *How did hee shew himselfe thankefull?*

*Ans.* In employing his wealth and wise-

wisedome to the glory of God.

Qu. *How was that?*

*An.* Hee iudged iustly, and built a most sumptuous Temple to the name of the Lord.

Qu. *Wherein consisted the magnificence of* Salomon?

*An.* In these things he ruled over all kingdomes, from the river of *Euphrates*, vnto the land of *Philistines*, and the border of *Ægypt*, chap. 4. 21. His victualls for one day were thirty measures of fine flowre, and threescore measures of meale, chap. 4. 22. Tenne fatte oxen, and twenty oxen of the pasture: a hundred sheepe, beside hartes, buckes, bugles, and fatte fowle, chap. 4. 23. He had forty thousand stalles of horses for his charret, and twelve thousand horsemen, chap. 4 26. Golde and silver was as plentifull as stones, chap. 10 27. He had seaven hundred wives, and three hundred concubines, chap. 11. 3. Beside all this, hee had wisedome more then any creature living.

Qu. *Yet in the end notwithstanding, hee had his heartes desire, in these and all things else, what was his opinion of this worldes felicity?*

*An.* That all was vanity and vexation

tion of ſpirite.

Qu. *Did this Prince (thus bleſſed of God both outwardly and inwardly) fall afterward from God?*

*An.* He did.

Qu. *In what manner?*

*An.* By Adultery and Idolatry, cha. 11.5.

Qu. *What doe we learne by that?*

*An.* That how abſolute ſoever wee are for honor, wiſedome or riches, yet we may fall as *Salomon* did.

Qu. *How was* Salomon *puniſhed for his ſinnes?*

*An.* God raiſed vp enemies againſt him, and after his death divided his kingdome, leaving the leaſt part to his ſonne.

Qu. *Why did not God quite extinguiſh his race, conſidering his ſinne?*

*A.* Becauſe of the promiſe which he made to his ſervant *David*, chap. 1.34

Qu. *Who ſucceeded* Salomon?

*An.* His ſonne *Reheboam.*

Qu. *How many Tribes had hee vnder his dominion?*

*Anſ.* Two, *Iuda*, and *Beniamin.*

Qu. *Who ruled over* Iſrael?

*Anſ. Ieroboam* a ſervant to King *Salomon.*

Qu.

Queſt. *Howe many Tribes were vnder him?*

*An.* Ten, chap.11.31.

Queſt. *VVhat vices doe wee learne to ſhunne by the lives of the Kings of* Iſrael *and* Iuda?

*A.* Not to corrupt religion to ſerve their owne turnes.

Qu. *By whoſe example?*

*Anſ.* By the example of *Ieroboam* king of *Iſrael*, chap.12.28.

Qu. *VVhat elſe?*

*An.* Not to lay violent hands vpon Gods Miniſters.

Qu. *By the example of whome?*

*An.* Of *Ieroboam*, chap 13.4.

Qu. *How did God puniſh him?*

*An.* As hee thruſt out his hand to ſtrike the Prophet of the Lord, his hād withered, and hee could not plucke it backe againe, chap.13.4.

Qu. *VVhat elſe?*

*A.* Not to conſpire againſt the king.

Qu. *By the example of whom?*

*An.* Of *Zimri* that ſlew *Elah* King of *Iſrael*, being drunke in *Tirzah*, and afterward ſate vpon his Throne, chap. 16.9,10.

Qu. *What was the end of* Zimri?

*A.* He raigned but ſeaven days, and being

being beſieged in *Tirzah*, and finding no way to eſcape, burnt the kings pallace, and himſelfe in it, chap. 16. 18.

Qu. *What elſe?*

*An.* Not wrongfully to deſire our neighbours goods.

Qu. *By the example of whom?*

*An.* Of *Ahab* king of *Iſrael*.

Qu *What elſe?*

*A.* Not to ſhed his neighbors bloud to be made owner of his goods.

Qu. *By the example of whom?*

*An.* Of Ahab and Ieſabel, who by the practiſe of falſe witnes, put *Naboath* to death, and tooke his vineyard, chap. 21. 13.

Qu. *How were they puniſhed?*

*An.* Ahab was ſlaine at *Ramoth Gilead*, and *Ieſabel* was throwne out at her chamber windowe and daſhed in peeces, cha. 22. 34. and 2. Kings chap. 9. 33.

Qu. *What elſe?*

*Anſ.* Not to hate the preachers of God, becauſe they grate vpon our galled conſciences.

Qu. *By the example of whome?*

*An.* Of Ahab, chap. 22. 8.

Qu. *What elſe?*

*Anſ.* Not to be covetous.

Qu.

Qu. *By the example of whom?*

*Anſ.* Of *Gehezi* that tooke money, garments, ſheep, oxen and other things, where he ſhould not.

Qu. *What was his puniſhment?*

*A.* He was plagued with the lepro-ſie, 2. Kings chap. 5. 27.

Qu. *What elſe?*

*An.* Not to take counſaile of ſpirits in time of ſickenes, or any other extre-mity.

Qu. *By the example of whom?*

*An.* Of Ahaziah, who having taken a fall through the lattice of a window, ſent his wife to *Baalzebub*, to knowe if he ſhould recover, or no, 2. Kings chap. 1. 2.

Qu. *How did God puniſh him for the ſinne?*

*An.* Hee ſuffered him to pine vppon his bed for want of help, 2. Kings ch. 14

Qu. *What elſe?*

*An.* Not to blaſpheme the name of God.

Qu. *By the example of whome?*

*An.* Of *Senacherib* the Aſſyrian.

Qu. *How was he puniſhed?*

*An.* God flew of his ſoldiers a hun-dred fourſcore and five thouſand men, and when he returned into his country, his

his owne sonnes murdered him in the Temple of his idoll gods, 2. Kings chap. 19.35,37.

Qu. *What else?*

*An.* Not to deride Gods ministers.

Qu. *By the example of whom?*

*An.* Of the children of *Bethel*, that called *Elisha* balde-pate, 2. Kings chap. 2 24.

Qu. *How were they punished?*

*A.* Two beares came out of the forrest and tore them in peeces.

Qu. *What else?*

*An.* Not to be vaine-glorious.

Qu. *By the example of whom?*

*An.* Of *Hezekiah*, that in pride shewed all his wealth to the Ambassadours of *Babel*.

Qu. *How was he punished?*

*An.* God gave all that wealth afterward, into the hands of the King of *Babel* for a prey, 2. Kings chapter 20. verse 17,18

Qu. *What else?*

*Ans.* Not to mocke or ieast at the preaching of the word of God.

Qu. *By the example of whome?*

*An.* Of *Zedekiah* and his subiectes, that mocked and despised the Prophets, that were sent to fore-warne them of

their

their destruction, 2. Chron. chap 36.16.

Qu. *What was their punishment?*

*An.* *Ezekiah* himselfe, for despising the light of the soule, lost the light of his body, his eies were pulled out, his sonnes were slaine before him, and he and his people carryed into captivity to *Babilon.*

Qu. *What vertues doe wee learne by the lives of the Kings of* Israel *and* Iuda?

*An.* To have a sure confidence in the providence of God.

Qu. *By the example of whome?*

*An.* Of *Eliah* the prophet, to whom in time of famine God sent meate by Ravens, 1. Kings chap. 17. 6.

Qu. *What else?*

*A.* To be charitable to the distressed.

Qu. *By the example of whome?*

*A.* Of the widow of *Zarepta*, whose oyle and meale, the more she spent, the more she had, for her kindenes shewed to *Eliah*, 1. Kings chap. 17. 16.

Qu. *What else?*

*Ans.* To be zealous in prayer.

Qu. *By the example of whome?*

*An.* Of *Eliah*, who in time of great drowth calld faithfully vpon the Lord, and he powred downe raine vppon the earth, 1. Kings chap. 18. 4, 5.

Qu.

Qu. *How many be the degrees by which prayer ascendes into heaven?*

*An.* Sixe.

Qu. *Which be they?*

*An.* First humility, in shewing reverence with the members of the body, as kneeling, &c. Secondly devotion, in having minde of nothing else when we pray: Thirdly faith, in beleeving to obtaine that we pray for: Fourthly integritie of heart, not to aske any thing but that is iust: Fiftly conversation of life, that our maners answer our devotion. Sixtly perseverance, that is, never to be faint or weary of so good an exercise.

Qu. *What vertues learne we else?*

*An.* Not to doubt of our resurrection.

Qu. *By the example of whom?*

*An.* Of *Eliah* that was taken bodie and soule vp into heaven, 2. Kings chap. 2. 11.

Qu. *What else?*

*An.* To be faithfull.

Qu. *Why?*

*An.* Because, where faith is, nothing seemes impossible.

Qu. *By the example of whom?*

*An.* Of *Elisha*, that raised the dead to life, cured *Naaman* the Leper, and

made yron to swimme vpon the water 2.Kings chapter 4.6.35. and chapter 6.

Qu. *What else?*

*Ans.* Not to distrust the omnipotency of God.

Qu. *By the example of whome?*

*An.* Of the destruction that fell vpon the *Aramites*, that lay before *Samaria*, without any stroke of mans hand, 2.Kings chap.7.17.

Qu. *What else?*

*Ans.* To assure our selves of Gods help, howsoever we are forsaken of me.

Qu. *Why?*

*Ans.* Because millions of Angells incampe about the faithfull, 2.Kings chap.6.17.

Qu. *What else?*

*Ans.* To advaunce true religion.

Qu. *By the example of whome?*

*An.* Of *Iosiah* King of *Iuda*, that put downe Idolatry, and commanded the Law of God to be read in the Temple 2 Kings chap.23.2.

Qu. *What else?*

*An.* Not to spare our owne parents in case of religion.

Qu. *By the example of whome?*

*An.* Of *Asa* King of *Iuda*, that deposed

posed his owne mother for Idolatry, 2. Chr. chap. 15.16.

Qu. *What else?*

*Ans.* To provide living for the ministers of God.

Qu. *By the example of whome?*

*An.* Of *Ezekiah* King of *Iuda*, that commanded the tithes of corne, wine, oyle and honny, to be brought to the Priests 2. Chr. chap. 31.4,5.

Qu. *What else?*

*An.* Not to doubt of forgiveneſſe, if we repent.

Qu. *By the example of whome?*

*An.* Of *Manaſſeh* king of *Iuda*, who, vpon his hearty repentance, God delivered out of captivity, 2. Chron. chapt. 33.13.

*Finis Kings and Chronicles.*

---

## *Ezra.*

---

### Queſtion.

WHo writ this Booke?

*An. Ezra.*

Qu. *Of what nation was he?*

*Anſ.* A Iew of the family of *Aaron*.

Qu. *How many things doe we generally learne out of this Booke?*

*An.* Foure.

Qu. *Which is the firſt?*

*Anſ.* The trueth of Gods mercy.

Qu. *How?*

*An.* In that according to his promiſe, after ſeaventy yeares were expired, he delivered his people out of captivity.

Qu. *By the ſavour of whom?*

*Anſ.* Of *Cyrus* King of *Perſia*, chapter 1.

Qu. *Who brought them home?*

*An.* *Zerubabel* and *Ezra*, chap. 1. and chap. 7.

Qu. *Which is the ſecond thing we do learne out of this Booke?*

*An.* The thankefulnes which ought to be in vs for Gods benefits, as was in the Iſraelites after their returne, chap. 7. 27.

Qu. *What is the third?*

*A.* The care that we ought to have to eſtabliſh true religion, by the example of the Iſraelites, that never ceaſed till they had built the Temple of the Lorde, and publiſhed his Lawes, chap. 6. 15.

Qu.

Qu. *What is the fourth?*

*An.* When wee are once planted in peace, and have the vse of true religion, to labour as the Israelites did, for the preservation of humane societie by seeing good Lawes executed, chapter 19.

*The end of* Ezra.

## *Nehemiah.*

### Question.

WHat was Nehemiah?

*An.* A Iew, and in great favor with *Darius*.

Qu. *What was his disposition?*

*An.* He feared God, and desired the good of his country.

Qu. *How did that appeare?*

*An.* First, by his daily prayer: next, by the lamentation hee made for the misery of his country-men, chap. 1. 4. and lastly, by obtaining meanes to help them.

Qu. *He did not then (as many will in these dayes) say God helpe onely, and so forget the misery of their brethren, but hee*

*laboured to give them succour.*

*An.* He did.

Qu. *In what manner?*

*Ans.* Hee procured a licence of the King, to get provision for the repayring of Ierusalem, chap. 2. 8.

Qu. *Who hindred him in his worke?*

*An. Sanballat* the *Horonite*, and *Tobiah* the *Ammonite*.

Qu. *For what cause?*

*An.* Vpon malice.

Qu. *What do we learne thereby?*

*Ans.* That the divell and his instruments still lie in wayt to hinder vertuous exercise.

Qu. *How did they hinder the Iewes?*

*Ans.* By raising warre vpon them.

Qu. *Did the Iewes then leave off their enterprise?*

*Ans.* No, they laboured with one hand, and held the sword in the other, chap. 4. 17.

Q. *What doth their diligence teach us?*

*Ans.* In repayring the new Ierusalem of our soules, as they did their old Ierusalem of their earthly habitation: to practise the deedes of charity with one hand, and in the other to hold the shield of faith, to keep off the assaults of the divell, and his instruments.

Qu.

Qu. *What did* Nehemiah *repayre in* Ierusalem?

*An.* The walles of the broken buildings.

Qu. *What else?*

*An.* Decayed religion and corruption of maners, chap. 13.

*The end of* Nehemiah.

---

## *Ester.*

---

Question.

WHat was Ester?

*Ans.* A poore maide.

Qu. *How was she advaunced?*

*An.* To be the wife of a King.

Qu. *By what meanes?*

*An.* By the providence of God and her owne vertue.

Qu. *To what end?*

*An.* To protect the Iews her countrymen.

Que. *What vices do we learne to shun by the contents of this Booke?*

*An.* Not to feast in ostentation of our riches.

Qu. *By the example of whome?*

*An.* Of *Ahashuerus* King of *Persia* and *Media*, that made a feast for a hundred and foure score dayes, chapter 1. 4.

Qu. *What else?*

*Ans.* The disobedience of wiues to their husbands.

Qu. *By the example of whome?*

*Ans.* Of *Vashti Ahashuerus* queene, that refused to come to him when he sent for her.

Qu. *What was her punishment?*

*Ans.* Shee was banished the Kings company for ever.

Qu. *What else?*

*An.* Not to buy sinne with the price of money.

Qu. *By the example of whom?*

*Ans.* Of *Haman* that would giue the King tenne thousand talents of siluer, to haue the Iewes destroyed, chapter 3.9.

Qu. *What else?*

*An.* Not to harbor pride and contempt in our hearts.

Qu. *By the example of whome?*

*An.* Of prowde *Haman* that wished the death of every one that did not salute him.

Qu.

Qu. *What was his punishment?*

*Ans.* He was hanged himselfe vpon the gallowes which hee made for another man, chap. 7. 10.

Qu. *What vertues do we learne out of this booke?*

*An.* To obserue temperance in our feasting.

Qu. *By the example of whome?*

*An.* Of King *Ahashuerus* that commaunded (during his feast) no man should be compelld to drink more then what he pleased, chap. 1. 8.

Qu. *May not christians be ashamed of this?*

*An.* Yes.

Qu. *Shew mee your reason.*

*An.* Because he that was a heathen thought it a sinne to carowse, but wee that know God, make it no conscience to be drunke.

Qu. *What vertues learne we elsi?*

*An.* The loue of a woman vnto her countrymen.

Qu. *By the example of whome?*

*An.* Of *Ester*, that made voyde a decree purchased by *Haman*, for the destruction of all the Iewes in *Persia*, cha. 8. 11.

*The end of* Ester.

# Iob.

## Question.

WHat learne wee in generall out of the booke of Iob?

*Anſ.* Five things.

Qu. *Which be they?*

*An.* Firſt, vprightnes of life, in theſe words, And *Iob* was an vpright & iuſt man, chap. 1. 1. Secondly, patience in affliction: Shall wee receive good at the hand of the Lorde, and not evill, chap. 2. 10. Thirdly, mutability of the world: in theſe wordes, Such things as my ſoule refuſed to touch (as are ſorrowes) are my meate, cha. 6. 7. Fourthly, the envy of the divel, in theſe words: Touch that he hath, and ſee if hee will not blaſpheme thee to thy face, chap. 1. 11. Fiftly, the mercy of God in theſe wordes: Hee maketh the wound and bindeth it vp, cha. 5. 18.

Qu. *Wherein conſiſted his vprightneſſe?*

*An.* In three things.

Qu. *Which be they?*

*An.*

*An.* In holines toward God: In vprightnes toward the world: and in sobriety toward himselfe.

Qu. *In holinesse, as how?*

*An.* He did offer burnt offerings for himselfe and for his children, chapter 1.5.

Qu. *In righteousnesse, as how?*

*A.* He was the eies to the blind, ch. 29.15. The feet to the lame, chap. 29. 15. He fed the hungry, cha. 31.17. He clothed the naked, ch. 31.19. He stood with the widow and fatherles, cha. 31. 16.21. He harbored the stranger, chap. 31.32. He iudged iustly, cha. 29.14.

Qu. *In sobriety, how?*

*An.* His hart was not infected with lust, chapt. 31. 7. Nor did his feete walke in deceipt, chapter. 31.5. Nor made hee golde his hope, chapter 31. 24. Nor did his mouth kisse his hand (that is) hee was not vaine-glorious, chap. 31.27.

Qu. *Wherein consisted his patience?*

*An.* In bearing with the mutability and change of his estate.

Qu. *Wherein consisted the chaunge of his estate?*

*An.* In five things.

Qu. *Which be they?*

*Ans.*

*A.* Firſt, he loſt his children and his wealth, chap. 1. Secondly, his body became leprous, chap. 2. 7 Thirdly, his frends vpbraided him, cha. 4. 5 Fourthly, his wife forſooke him, chap. 19. 17. Fiftly, his owne ſervants deſpiſed him, chap. 19. 15, 16.

Qu. *Wherein conſiſted the envy of the divell.*

*Anſ.* In tempting him many wayes, before he would be ſatisfied of his conſtancie.

Qu. *Wherein the mercy of God?*

*A.* In this, as he did ſmite, ſo he did heale: as he did puniſh, ſo hee did preſerve: as he did take away, ſo hee did reſtore.

Qu. *How was* Iob *reſtored?*

*An.* Double the wealth hee had before, cha. 42. 10.

Qu. *What doe we learne by that?*

*Anſ.* That Gods mercy is greater than his iudgement.

Qu. *What have we when wee come into this world?*

*An.* Nothing.

Qu. *What ſhall we have when wee departe?*

*An.* As much, chap. 1. 21.

Queſtion. *What ſhall hee reape that plowth*

ploweth iniquitie?

*An.* The ſame, chap. 4. 8.

Qu. *Can any man ſay to himſelfe, I am righteous?*

*An.* No not the Angells in heaven, chap 4. 18.

Qu. *What is man borne to by nature?*

*An.* To travell as naturally, as it is for the ſparke to flie vpward, chapter 5. 7.

Qu. *To what may wee compare fained friendes?*

*Anſ.* To a river that in ſummer is drie, and in winter is frozen, chapter 6. 15.

Qu. *To how many things may we liken the vaniſhing fraileti e of mans age?*

*An.* To ſixe things.

Qu. *Which be they?*

*Anſ.* Firſt, to the vanquiſhing of a cloude, chap. 6. 9: ſecondly, to the ſwiftnes of a weavers ſhuttle, cha. 7. 6: thirdly, to a ſhaddow, chap. 8. 9: fourthly, to the haſty ſpeede of a Poaſt, chap. 9. 25. fiftly, to the ſayling of a ſhippe, and the flight of an Eagle, chap. 9. 26: ſixtly, to a flower that ſhooteth foorth in the morning, and is withered by night, ch. 14. 2.

Queſt. *What ſhall devoure the houſe of bribes?* *An.*

*An.* Fire.

Qu. *May a man boast of the greatnes of his birth?*

*An.* No.

Qu. *Why?*

*An.* Because corruption is our mother, and the wormes our sisters and brothers, chap. 17. 13.

Qu. *Though we die, what hope doth* Iob *give vs?*

*An.* That we shall rise againe, and see God in our flesh, chap. 19. 26.

Qu. *Of what continuance is the ioy of the wicked?*

*An.* For a moment, chapt. 20. 5.

Qu. *What may we thinke when we see the wicked flourish?*

*Ans.* That they are kept to the day of destruction, chap. 21 30.

Qu. *How comes wisedome to men?*

*An.* Neither by age, nor authority, chap. 32. 9

Qu. *How then?*

*An.* By the gift of God.

Qu. *What is God?*

*An.* Incomprehensible for power, iustice and providence, chap. 38. 39.

*The end of* Iob.

# Pſalmes.

Queſtion.

WHat *is the generall doctrine of the Pſalmes?*

*An.* Prayer and thankſgiving: praier, that God will continue his favour toward vs: thankeſgiving for his benefits receiued.

Qu. *What man is bleſſed?*

*An.* He that contemneth not Gods word, but meditateth vpon his Lawe.

Qu. *What is he like?*

*Anſ.* A tree planted by the waters ſide.

Qu. *What man is curſed?*

*An.* He that ſitteth in the ſeate with the ſcorners of Gods word.

Qu. *What is hee like?*

*Anſw.* Chaffe ſcattered before the winde.

Qu. *Who conſpires againſt God and his annoynted?*

*Anſ.* The Heathen and wicked doers.

Qu.

Qu. *What is the end of their confuſion?*

*An.* Deriſion before God, Pſal 1[illegible]

Qu. *In time of trouble, in whome muſt wee truſt?*

*An.* In the Lord.

Qu. *Why?*

*An.* Becauſe he will deliver vs, pſal. 3.3.

Qu. *Who turnes the glory of God into ſhame?*

*An.* Lovers of vanity and lies, pſal. 4.2.

Qu. *What is a perſecuter of Gods people compared vnto?*

*An.* A Lion.

Qu. *Why?*

*An.* Bicauſe like a Lion he wil teare in peeces and devoure, pſal. 7.2.

Qu. *If the wicked ſeeke to obſcure the glory of God, how wil he reveale his praiſe?*

*An.* Even by the mouthes of Babes and ſucklings, pſal. 8.2.

Qu. *Howe will the Lorde iudge the worlde?*

*An.* In righteouſnes, pſal. 9.8.

Queſt. *Are the poore deſpiſed in Gods ſight?*

*An.* No, hee is their refuge, pſalme 9.9.

Qu.

Qu. *What is the practise of the worldly man?*

*An.* Fraude, rapine, tyranny, psa. 10.

Qu. *What is his reward?*

*An.* Fire, brimstone, stormy tempests, psal. 11.6.

Qu. *How many are the righteous?*

*An.* In earth none: there is not one that doth good, no not one, psal. 14.3.

Qu. *Who shall dwell vpon Gods holie hill?*

*An.* He that speakes truth, slanders not his neighbour, nor gives not his mony to vsury, psal. 15 3,5.

Qu. *Of what did* David *prophecie?*

*An.* Of Christ.

Qu. *Wherein?*

*An.* In these words: Thou wilt not leave my soule in the grave, nor suffer thy holy one to see corruption, psal. 16.10.

Qu. *What is true felicitie?*

*A.* The fruition of Christ Iesus face to face in righteousnesse, psal. 17.10.

Q. *Who wil the Lord teach in his way?*

*An.* The humble heart, psal. 25.9.

Qu. *How doth the Lord love vs?*

*A.* More then father or mother, for when they forsake vs, he wil take vs vp psal. 17. 10.

Qu.

Qu. *Hee will not then be angry for-*
*ver.*

*An.* No, his anger endureth but a
while, and though sorow be this night,
we shall have ioy to morrow, psal. 30.5.

Qu. *What must we doe when we have*
*sinned?*

*An.* Confesse our wickednes, though
it be against our selves.

Qu. *What followes?*

*An.* Forgivenes, psal. 32.5.

Qu. *Is it enough for vs to eschew e-*
*vill?*

*An.* No.

Qu. *What then?*

*Ans.* Wee must likewise doe good,
psal. 34.14.

Qu. *May the wicked prosper?*

*A.* Like a greene Bay tree, but they
shal quickely wither, psal. 37. verse 35,
36.

Qu. *May the righteous be miserable?*

*Ans.* Yes, but their inheritance shall
be perpetuall, psal. 37.18.

Qu. *What is the vanitie of rich men?*

*Ans.* They heape vp wealth, and
know not who shall enioy it, psal. 39.6.

Qu. *When the oppressed mourne, what*
*doth God?*

*An.* Hee gathers their teares into a
bottle,

bottle, and keepes a regiſter of theyr wrong, pſal. 56.8.

Qu. *To what end?*

*An.* To powre ſo much vengeance vpon their oppreſſors heads.

Qu. *To whome muſt all fleſh appeale?*

*An.* To God.

Qu. *Why?*

*An.* Becauſe, though worldly Magiſtrates grow ſlacke and remiſſe, yet hee will heare their complaints, pſalme 65.2.

Qu. *How doth God finde the true diſpoſition of his people?*

*An.* By triall.

Qu. *How doth he try them?*

*An.* As ſilver is tried, in the fire of affliction, pſalme 66.10.

Qu. *In the ſea of this life, what hope have we to ſave vs from drowning?*

*An.* A rocke.

Qu. *What is that Rocke?*

*Anſ.* Chriſt Ieſus, pſalme 71.3.

Qu. *Why are Magiſtrates called Gods?*

*An.* Becauſe they ſupply the place of God, for the adminiſtration of iuſtice

Queſt. *How doe they proove to bee m gods?*

*An.* In that they die like men, pſalm 82.6,7.

Qu.

Q. *Hath God made an election of those that shall be saved.*

*An.* Yes.

Qu. *When?*

*Ans.* Before the foundations of the earth were laide, psal. 90. 2.

Qu. *Why were the righteous compared to a Palme tree?*

*An.* Because, as the wood of that is sweet, so ought they to be sweet wood for the building of Gods church: As the leaves of it are greene, so ought their words alwayes to be vertuous: As the fruite of it is lasting, so their good deedes ought to be without ceasing.

Qu. *How is God made visible to mortall eyes?*

*An.* By his creatures, the light is his cloathing, hee mooves vpon the wings of the winde, his messengers are flames of fire: his throane is heaven, and his foote-stoole is the earth.

Qu. *Why doth not the sea overflow the earth?*

*A.* Because God hath set it bounds, which it shal not overpasse, psal. 104.

Qu. *What is the best service of slanderers?*

*A.* They reward evil for good, and hatred

ured for friendship, psal. 109.5.

Qu. *What is the inconvenience of an evill tongue?*

*An.* It woundeth like the sharp arrowes of a mighty man, and burneth like coales of Iuniper, psa. 120.4.

Qu. *How is God to be praised?*

*An.* With the whole heart, psalme 138.1.

Qu. *How is he to be prayed vnto?*

*An.* Not with fained lippes.

Qu. *Who is our best guide?*

*An.* The spirit of God.

Qu. *Whither doth it leade vs?*

*An.* To the land of righteousnesse, psal 143.10.

Quest. *What is the Lord to them that trust in him?*

*An.* A fortresse, a bulwarke, and a shield, 144 2.

*The end of the Psalmes.*

## *The Prouerbs of Salomon*

Question.

WHat is a *Proverb?*

*Ans.* A short saying including much matter.

Qu.

Qu. *What doth it teach?*

*Anſ.* Wiſedome and vnderſtanding.

Qu. *What is the beginning of wiſdome?*

*An.* The feare of the Lord, verſe

Qu. *Who imbraceth inſtruction?*

*An.* The wiſe.

Qu. *Who refuſeth it?*

*An.* The foole, verſe 7.

Qu. *How doth wiſedome adorne?*

*An.* Like a chaine of gold about the necke, verſe 9.

Qu. *When ſinners intice vs, what muſt we doe?*

*An.* Not give conſent, verſe 10.

Qu. *How are ſinners diſpoſed?*

*Anſ.* Their feete are ſwift to evill, verſe 16.

Qu. *If we ſeeke after wiſedome, what will ſhe doe?*

*An.* Powre out her minde vnto vs, and give vs vnderſtanding, verſe 23.

Qu. *If wee deſpiſe wiſedome, what will ſhe doe?*

*A.* Laugh at our deſtruction, verſe 26.

Qu. *How commeth deſtruction?*

*An.* Sodainely, like a whirle-wind, verſe 27.

Qu.

Qu. *What is the hinderaunce to the ob-*
*taining of wisedome?*

*An.* Slouth.

Qu. *How dooth slouth rewarde those*
*that love it?*

*Anſ.* With death and confuſion,
Cap. I. 32.

*The doctrine of 2. chapter*

queſtion

Qu. *In what ſort muſt wee ſeeke after wiſe-*
*dome?*

*An.* As after golde and ſilver.

Qu. *Whence commeth wiſedome?*

*An.* From the mouth of God, verſe
6.

Qu. *What is the effect of wiſedome?*

*An.* It will preſerve vs from all vi-
ces.

Queſt. *What is the property of a har-*
*lot?*

*Anſ.* To flatter with her lippes,
verſe 16.

Qu. *Whither leades her acquaintance?*

*Anſ.* To hell, verſe 18.

The

The doctrini of the 3. chapter.

Question.

TO keepe the commaundementes of God, what profit bringeth it?

*Anſ.* Proſperity, and length of life, verſe 3.

Qu. *What iewels muſt wee hang about our neckes?*

*An.* Mercy and Trueth.

Qu. *Where muſt they be ſet?*

*Anſ.* In the Table of our hear, verſe 3.

Qu. *Why doeth God give riches vn men?*

*An.* By them to honour him, verſe 9.

Qu. *What is the reward of that honour?*

*An.* Our barnes ſhall be filled with aboundance, and our preſſes burſt with new wine, verſe 10.

Qu. *In what ſort muſt men be wiſe?*

*Anſ.* Not in their owne conceipt, verſe 7.

Qu. *Whom doth God correct?*

*An.* Such as he loveth, verſe 12.

Qu. *At what rate is wiſedome valued?*

*Anſ.*

*An.* To be more worth then golde or pearle, verse 15.

Q. *What be the hand-maides of wisedome?*

*Ans.* Long life, verse 16. pleasaunt dayes, verse 17. security of soule and body, verse 23, 24, 25.

Quest. *What vices are else forbidden in this chapter?*

*A.* All malice or desire to hurt, ve. 29. All causles contention, verse 30. And all scorning and scoffing, verse 34.

Q. *Why are these vices forbidden?*

*An.* Because they are abomination before the Lord, verse 32.

---

*The doctrine of the 4. chapt.*

---

Question.

HOw are the wicked fed?

*An.* With the bread of extortion, and the wine of violence, verse 17.

Qu. *What infecteth the whole course of life?*

*An.* A corrupt heart, false lippes, and wanton eyes.

Qu. *What purifieth the whole course of life?*

*An.* A cleane heart, a true tongue and a chaſte eie, 23,24,25.

---

*The doctrine of the 5. chapter*

---

queſtion

HOw ſeemeth luſt at the firſt?

*An.* As ſweet as hony, verſe 3.

Qu. *How in the end?*

*An.* As bitter as worme-wood verſe 4.

Qu. *What hurt bringeth it to the bodie?*

*Anſ.* It conſumeth the fleſh, verſe 11.

Qu. *What to the purſe?*

*Anſwer.* It leaves our goodes in the handes of ſtrangers, verſe 10.

Qu. *Is there any thing elſe to be learned out of this chapter?*

*An.* To live vpon our owne labors, verſe 15. To be charitable to others, verſe 16. To keepe wedlocke vnviolated, verſe 18,19.

Qu. *Why ought we to be careful of theſe things?*

*An.* Becauſe wee alwayes walke in the ſight of the Lorde, verſe 13.

*The doctrine of the 6. chapter.*

Question.

*Q. what case is he that is surety for an other man?*

*An.* Snared with the wordes of his owne mouth.

Qu. *What learne we by the pismire?*

*An.* Diligence.

Qu. *How?*

*Ans.* To labour in summer, to prevent the wants of winter.

Quest. *How commeth poverty vpon the slouthfull?*

*Ans.* Like an armed man.

Qu. *Which be the sixe things that God hateth?*

*An.* First, haughty eies: second, a lying tongue: third, a heart imagining evill: fourth, feete swift to shed bloud: fift, a false witnes: sixt, and sowers of contention, verse 17, 18, 19.

Qu. *What is our speciall duety to our parents?*

*An.* Obedience, to follow their instruction.

Qu. *How many wayes dooth a wicked woman tempt?*

*An.* With the beuty of her face, the flattery of her tongue, and the wantonnes of her lookes, verse 24,25.

Qu. *Is adultery worse than theft?*

*An.* Yes.

Qu. *Why?*

*A.* Bicause theft may be redeemed, but adultery destroyeth the soule, and the reproach thereof can never be put away, verse 31,32,33.

---

*The doctrine of the 7. chapt.*

---

Question.

WHy *is lust called a deede of darkenesse?*

*An.* Because commonly it practiseth in the night, when the ayre is darke and blacke, verse 9.

Qu. *The reason of that.*

*An.* Such is the guilt of conscience, as it covets darkenes to shadow the filthines thereof.

Qu. *What are the markes of a harlot?*

*An.* A wandering foot, verse 12. An impudent face, verse 13. And an inticing tongue, verse 15,16,17.

Qu. *What is he like that yeeldes to the inticement of lust?*

*An.*

*An.* An oxe led to the slaughter: A fole that goeth to the stockes: or a bird that hasteth to the snare, verse 22, 23.

## *The doctrine of the 8. chapt.*

### Question.

*IS Wisedome any niggard of her good graces?*

*An.* No, she cryeth out vnto men in the gate, and in the entry of their houses, in the top of hie places, and by the hie-way side, verse 2, 3.

Qu. *What doth she promise?*

*An.* The knowledge of excellent things, verse 6.

Qu. *How dooth she induce the mindes of men to follow her?*

*An.* By promising vnto them, that her doctrine shall be easie and plaine, verse 9.

Qu. *What in this Booke is vnderstoode by the name of Wisedome?*

*An.* The word of God, and the doctrine of his preachers, which is easie to all them that have a desire to learne.

Q. *Of what continuance is wisedome?*

*An.* Even from eternity, before th
earth was made, the depths begotten
or the mountaines settled, verse 23,24
25.

*The doctrine of the 9. chapter.*

## Question.

In this chapter, how doth wisedome di
her followers?

*A.* By calling them to a sumptuou
banquet.

Qu. *What is meant by that banquet?*

*A.* The word of God, and the mi
nistration of his Sacraments.

Qu. *In the thirteene verse it is said,*
*foolish woman is troublesome, what reso*
*stand you by the foolish woman?*

*An.* Ignorant Preachers.

Qu. *What is their doctrine?*

*Ans.* Like stolne waters: sweete t
the flesh, but vnpleasant to the spirit,
verse 17,18.

*The doctrine of the 10. chapter.*

Question.

*WHat are the virtues and vices deciphered in this chapter for our instruction?*

*Anſ.* The firſt are Wiſedome and Follie.

Que. *What is the good that commeth by wiſedome?*

*A.* A wiſe ſonne maketh a glad father.

Que. *What is the hurt that commeth by follie?*

*A.* A fooliſh ſonne is a heavines to his mother.

Qu. *What are the ſecond?*

*An.* Slouth and diligence.

Queſt. *What is the inconvenience of ſlouth?*

*A.* A ſlouthfull hand makes poore, verſe 4.

Qu. *What profite comes by diligence?*

*An.* The hand of the diligent maketh rich, verſe 4.

Qu. *What are the third?*

*An.* Righteouſnes and impiety.

Qu. *What is the good that commeth by righteousnesse?*

*An.* The memoriall of the iust shall be blessed.

Qu. *What is the hurt that commeth by impiety?*

*Ans.* The name of the wicked shall rot, verse 7.

Qu. *What are the fourth?*

*An.* Innocencie, and guilt of conscience.

Qu. *What is the good that commeth of innocencie?*

*Ans.* Hee that walketh vprightly, walketh boldely.

Qu. *What is the hurt that commeth by guilt of conscience?*

*Ans.* Feare and shame, for hee perverteth his wayes, and he shall be made knowne, verse 9.

Qu. *What are the fift?*

*An.* Love and hatred.

Qu. *What is the good that commeth by love?*

*An.* It covereth offences, verse 12.

Qu. *What is the hurt that commeth by hatred?*

*An.* It stirreth vp contentions.

Qu. *What are the sixt?*

*An.* Silence, and much babbling.

Qu.

Qu. *What is the hurt of much babling?*

*An.* In many wordes there can not want iniquity.

Qu *What is the good that commeth by silence?*

*An.* Hee that refraineth his lippes, is wise, verse 19.

---

*The doctrine of the 11. chapt.*

---

Question.

*WHat are false ballances?*

*Ans.* Abhomination before the Lord.

Qu. *What doth a true weight?*

*An.* Please him, verse 1.

Qu. *When pride goes before, what followes?*

*An.* Shame, verse 2.

Qu. *How is lowlinesse rewarded?*

*An.* With Wisedome and Honor.

Qu. *Can riches deliver in the day of wrath?*

*Ans.* No.

Qu. *What is our refuge then?*

*An.* True righteousnes, verse 4.

Q. *How is the way of the righteous?*

*An.* Direct and straight.

Q. *How is the way of the wicked?*

*Anſ.* Crooked and ſtumbling, verſe 5.

Queſt. *Whither leades the path of the one?*

*An.* To life.

Queſt. *Whither leades the path of the other?*

*An.* To death, verſe 19.

Queſt. *Can friendſhippe defend evil deedes?*

*An.* No, but in the end they ſhalbe puniſhed, verſe 21.

Qu. *How ſhall he be rewarded that is vertuouſly liberall?*

*An.* With increaſe.

Qu. *How hee that ſpareth more then is convenient?*

*A.* With poverty, and indignation, ver. 24.

Qu. *How ſeemes a woman without diſcretion?*

*Anſwer.* Like a jewell of golde in a ſwines ſnowt, verſe 22.

Qu. *Whome doe the people curſe?*

*An.* Hoorders vp of corne.

Qu. *And whom will they bleſſe?*

*Anſ.* Such as bring it foorth to ſell, verſe 26.

*The doctrine of the 12. chapter.*

Question.

WHat is a vertuous woman to her husband?

*Anſ.* A crowne of golde vppon his head.

Qu. *And what is ſhe that maketh her husband aſhamed?*

*An.* Corruption in his bones, verſe 4.

Qu. *How doe the godly and wicked differ?*

*Anſ.* Firſt, in their thoughts: The thoughts of the iuſt are right, but the counſaile of the wicked are deceiptful: Secondly, in their wordes: The talke of the wicked is, to lie in waite for bloud, but the mouth of the righteous will deliver them, verſe 6: Thirdly, in their workes: The wicked worketh a deceiptfull worke, but hee that ſoweth righteouſnes, ſhall receive a ſure reward, cha. 11. 18: Fourthly, in their end: the wicked periſh, but the houſe of the righteous ſhall ſtand faſt, verſe 7.

Qu. *Are not many men deſpiſed for poverty?*

*An.*

*An.* Yes.

Qu. *But what is hee that is poore, and liveth of his owne labour?*

*Anſ.* Better than hee that boaſteth and lacketh bread, verſe 9.

Qu. *What are the wordes of a perverſe tongue?*

*An.* Like the prickings of a ſwoorde.

Qu. *Why?*

*An.* Becauſe they provoke others to anger, verſe 18.

---

*The doctrine of the 13. chapt.*

---

Queſtion.

*WHat is the chiefe vſe of the tongue?*

*An.* To glorifie God.

Qu. *Vſing it ſo, what followes?*

*An.* That a man ſhall receive much good by the fruite thereof, verſe 2.

Queſt. *What is one property of a ſluggard?*

*Anſ.* To deſire much, but to take paines for nothing.

Qu. *How is he rewarded?*

*An.* His ſoule is ſtill empty, and hee findes no reliefe, verſe 4.

Qu. *There are two ſortes of men, which*

*nder the name of riches, shew themselves*
*lish dissemblers, which be they?*

*Ans.* He that maketh himselfe rich, and hath nothing: and he that maketh himselfe poore, having much wealth, verse 7.

Qu. *But these qualities being referred to the goods of the minde, what is the fault of the first?*

*An.* Vaine-glory, to be prowde of that he hath not.

qu. *What is the fault of the second?*

*A.* Not any at al, but rather a commendable modesty, that although hee be vertuous, yet hee had rather other men should speake of it than himselfe, verse 7.

Qu. *What shall become of evill gotten goodes?*

*Ans.* They shall waste.

Qu. *But of those which are true gotten?*

*An.* They shall increase, verse 11.

qu. *When hope is deferred, what dooth it bring?*

*An.* Faintnes of heart.

qu. *But, once accomplished, what is it then?*

*An.* A tree of life, verse 12.

qu. *What is it to be obedient?*

*Ans.*

*An.* It maketh a man gratious.

Qu. *What is it to be disobedient?*

*Anſ.* It maketh a man hated, verſ. 25.

Qu. *When we ſend foorth a meſſenger, what muſt our care be?*

*An.* That he be vertuous and wiſe.

Qu. *And why?*

*Anſ.* Becauſe a wicked meſſenger procureth much hurt to himſelfe and others, but a faithfull Embaſſadour is a preſervation to both, verſe 17.

Queſt. *How ſhall he be rewarded that refuſeth inſtruction?*

*An.* With poverty and ſhame.

Qu. *How he that imbraceth diſcipline?*

*An.* He ſhal be honoured, verſe 18.

Qu. *What company ought we to keepe?*

*A.* The wiſe, for ſo we ſhal be wiſe.

Qu. *What company ought wee to ſhun?*

*A.* The company of fooles, becauſe with them we ſhalbe afflicted, verſe 20.

Qu. *To ſpare the rodde of correction toward our children when they offend, is it love?*

*Anſ.* No, but rather hate.

Qu. *Who loveth his children then?*

*An.* Hee that chaſtiſeth them, verſe 24.

*The doctrine of the 14. chapter.*

Question.

*WHat is a wise woman in a house?*

*An.* A blessing, to increase.

Qu. *But what is a foolish?*

*Ans.* A curse, to decay and ruine, verse 1.

Q. *What is the way that seemeth right, but the issues thereof are death?*

*An.* The allurements to pleasure, verse 12, 13.

Qu. *How do we decline from God?*

*An.* In following the world.

Qu. *What shall our successe be in the end?*

*An.* We shalbe made weary of our wayes, verse 14.

Qu. *When a tale is tolde, must we give credite strait?*

*An.* No, but consider the circumstances, verse 15.

Qu. *Who runnes into sinne without care or consideration?*

*An.* A foole.

Q. *Who feareth and departeth from sin?*

*An.* The wise man, verse 16.

Qu.

Qu. *Wherein consisteth the honour of a King?*

*An.* In the multitude of good subiectes, verse 28.

Qu. *Who exalteth wisedome?*

*An.* He that is slowe to wrath.

Qu. *Who exalteth folly?*

*An.* He that is of a hasty minde, ver. 29.

Qu. *What dooth he that oppresseth the poore?*

*Ans.* Reprooveth God that made him.

Qu. *What doth he that sheweth mercy on the poore?*

*An.* Hee honoureth him that made him, verse 31.

Qu. *Wherein hath a maister pleasure?*

*An.* In a vertuous and wise servant.

Qu. *Wherein is he displeased?*

*A.* Toward him that is vitious and lewd, verse 35.

---

*The doctrine of the 15. chapter.*

---

Question.

WHat pacifieth wrath?

*An.* A soft answere.

Qu. *What stirreth vp anger?*

*Ans.*

*An.* Froward words, verſe 1.

Qu. *Who ſpeaketh right, and according to knowledge?*

*An.* The tongue of the wiſe.

Queſt. *Who babbleth and vſeth vaine wordes?*

*An.* The mouth of the fooliſh, ve. 2.

Qu. *From whom is nothing hid?*

*An.* From the eye of the Lorde, for hee beholdeth both the evill and the good, verſe 3.

Qu. *Doth his ſight pierce into the depth of hell?*

*An.* Yes.

Qu. *What learne you by that?*

*An.* That he much more ſeeth into the hearts of men, verſe 11.

Qu. *When the heart is ioyfull, what followes?*

*An.* A cheerefull countenance.

Qu. *When the hart is ſad, what enſues?*

*An.* Heavineſſe of looke, verſe 13.

Qu. *How live the wicked?*

*An.* In continuall horror.

Qu. *How the vpright in conſcience?*

*An.* As at a continuall feaſt, ver. 15.

Qu. *Are the richeſt men moſt happy?*

*An.* No, better is a little with the feare of the Lord, than great treaſure with trouble, verſe 16.

Qu.

Qu. *How is homely fare made sweet and delicate?*

*An.* By love, for better is a dinner of greene hearbs with love, than a stall fed oxe with hatred, verse 17.

Qu. *What followes the angry man?*

*An.* Woe and strife.

Quest. *What followes the gentle and meeke?*

*Ans.* Peace and quietnes, verse 18.

Q. *How seemeth the way of the slouthfull?*

*An.* As a hedge of thornes.

Qu. *Why?*

*Ans.* Because hee alwayes findeth some stay, and dare not goe forward.

Qu. *How seemes the way of the diligent?*

*An.* Plaine and smoothe, though never so rugged.

Qu. *And why?*

*An.* Because he is dismayed at nothing, verse 19.

Qu. *Where do mens thoughts come to nought?*

*An.* Where counsell is wanting.

Qu. *Where do they appeare?*

*An.* Where much counsell is vsed, verse 22.

Qu. *If we will live, what way must we*

*An.*

*Anſ.* On high: that is, our converſation muſt be in heaven.

Qu. *Where lies the way to death?*

*Anſ.* Below, that is, in living after the fashion of the world, verſe 24.

Qu. *When are words moſt acceptable?*

*An.* When they are ſpoken in due ſeaſon, verſe 23.

Qu. *To whome is the Lord neere, when they pray?*

*Anſ.* To the godly.

Qu. *To whom is he farre off?*

*An.* To the wicked, verſe 29.

## *The Doctrine of the 16. chapter.*

### Queſtion.

W*Ho is the guide of the tongue?*

*Anſ.* The Lorde, for without him wee are not able to ſpeake a good word, verſe 1.

Qu. *What is the moſt vſuall abuſe among ſt men?*

*Anſ.* Selfe conceipt.

Qu. *How?*

*Anſ.* In that every mans wayes are cleane in his owne ſight.

Qu. *But who diſcovereth them?*

*Anſ.*

*An.* The wisdome of the Lord, that trieth the spirit, verse 2.

Qu. *Are all things created for the glorie of God?*

*An.* All things.

Qu. *What, the wicked?*

*An.* Yea the wicked, that in their destruction he may be glorified, verse 4

Qu. *What is a signe our sinnes are forgiven?*

*A.* An vpright life after repentance, verse 6.

Q. *How ought a King to speake?*

*An.* With divine lippes.

Qu. *How is that?*

*An.* Hee must neither profane, nor transgresse in iudgement, verse 10.

Qu. *What followes of that?*

*An.* His throne shall be established, verse 12.

Qu. *What is the wrath of a King?*

*An.* The messenger of death.

Qu. *What is his favour?*

*An.* Life, or else a cloude of the latter raine, verse 14 15.

Qu. *Who is the Gentleman-vsher to destruction?*

*An.* Pride, verse 18.

Q. *To what is vnderstanding compared?*

*An.* To a wel-spring of life.

Q.

Qu. *Why?*

*An.* Becauſe it overflowes with all ſweetenes of diſcipline, verſe 22.

Qu. *To what are the lippes of an evill man compared?*

*An.* To conſuming fire.

Qu. *And why?*

*An.* Becauſe hee deſtroyes himſelfe and others, verſe 27.

Qu. *Who ſetteth diviſion amongſt men?*

*An.* A tale-teller, verſe 28.

Qu. *What is vertuous olde age?*

*An.* A crowne of glory, verſe 31.

Qu. *Who is the moſt valiant?*

*An.* Not he that vanquiſheth a cittie, but hee that bridles his owne furie, verſe 32.

---

*The doctrine of the 17. chapt.*

---

Queſtion.

*Doth not high wordes beſeeme a foole?*

*An.* No.

Qu. *What doath much leſſe beſeeme a Prince?*

*An.* A lying tongue.

Que. *What is the vertue of bounty?*

*Anſ.*

*An.* Like the vertue of a pretious ſtone.

Qu. *How is that?*

*An.* As the one draweth the eies of the beholder, (which way ſoever it is turned) ſo doth the other the hearts of people, verſe 8.

Qu. *What is the nature of moſt Princes?*

*An.* They wil not be reprooved.

Qu. *But what if they be?*

*An.* They will be offended with him that doth it, verſe 9.

Qu. *What is a ſharpe worde to a good nature?*

*Anſ.* More than a hundred ſtripes to a perverſe foole, verſe 10.

Q. *Is a foole in his folly to be ſhunned?*

*Anſ.* Yea, as much as a beare robd of her whelpes, verſe 12.

Qu. *From whome ſhall evill never departe?*

*An.* From him that rewardeth evill for good, verſe 13.

Qu. *May we juſtifie the wicked?*

*Anſ.* No.

Qu. *May we condemne the juſt?*

*An.* Neither.

Qu. *And why ſo?*

*An.* Becauſe to doe either is abho-

mi-

mination before the Lord, verse 15.

Qu. *What good doth a foole get by his wealth?*

*Ans.* Nothing, if he seeke not wisedome, verse 16.

Qu. *How is a friend knowne?*

*An.* By his good will at all times, verse 17.

Qu. *When is a foole counted wise?*

*An.* When he holds his peace, verse 28.

---

*The doctrine of the 18. chapter.*

---

Question.

*IS there any defect in wisedome?*

*An.* No, it is like deep waters, or the well-spring of a flowing river, that is never empty, verse 4.

Qu. *How is the foole insnared?*

*Ans.* By his owne lippes, verse 7.

Qu. *Who is the slouthfull kin vnto?*

*An.* To him that is a great waster, verse 9.

Qu. *How?*

*An.* As the one gets nothing, so the other spends all, and both their lives end in poverty.

Q. *What is the meanes to rise to honor?*

*An.*

*An.* Humility, verſe 12.

Que. *What procureth audience before high perſons?*

*An.* Gifts, verſe 16.

Qu. *How doe the wordes of the rich and poore differ?*

*An.* The one ſpeaketh roughly, as depending on his wealth: the other meekely, as fearing his poverty, verſe 23. and in chap. 10. 15.

---

*The doctrine of the 19. chapter*

---

Queſtion.

WHo *gathers many friends?*

*An.* He that is rich.

Qu. *Who is deſtitute of comfort?*

*An.* He that is poore, verſe 4. 7.

Que. *Who ſhall not eſcape vnpuniſhed?*

*An.* A falſe witnes.

Qu. *Who is hee that ſhall periſh?*

*Anſ.* A teller of lies, verſe 9.

Qu. *What is it to deferre anger, and to paſſe over offences with a charitable mind?*

*An.* Diſcretion in the ſoule, and glory to God, verſe 11.

Qu. *What is the Kings wrath compared vnto?*

An.

*An.* The roaring of a Lion.

Qu. *To what his favor?*

*An.* The morning dew, verse 12.

Q. *Of whence have wee riches?*

*An.* By inheritance from the world.

Qu. *But of whence a vertuous wife?*

*An.* From the hands of the Lorde, verse 14.

Qu *Who lendeth to the Lord?*

*Anſ.* He that hath mercy vpon the poore, and he will be his recompence, verse 17.

qu. *Who is better than a rich liar?*

*An.* A poore man that is true, verse 22.

Qu *How are the ſimple and ignorant admoniſhed?*

*A.* By the puniſhment of the ſcornfull, verse 25.

---

*The doctrine of the 20. chapter.*

---

Queſtion.

WHy muſt we beware of much wine?

*An.* Becauſe wine-bibbers are ſcoffers, and apt to quarrell, verse 1.

Queſt. *Is it a diſgrace to ceaſe from ſtrife?*

*An.* No, but an honour.

Qu. *How?*

*An.* Because every foole will be medling, verse 3.

Q. *Why will not the slouthfull plow?*

*An.* Because it is winter.

Qu. *What shall he therefore do in summer?*

*An.* Begge, verse 4.

Qu. *What doth drowsinesse cause?*

*An.* Poverty.

Qu. *What doth watchfulnesse bring?*

*An.* Plenty of bread, verse 13.

Qu. *How seemes the bread of deceipt?*

*An.* Sweete at the first.

Qu. *How afterward?*

*An.* Like gravell in the mouth, verse 7.

---

*The doctrine of the 21. chapter.*

---

Question.

WHo is highest in authoritie vnder God?

*An.* The King.

Qu. *Can he doe all things then as pleaseth him?*

*An.* No, no otherwise than God hath appointed.

Qu. *Why so?*

*An.*

*An.* Becauſe the heartes of Princes are in the hands of the Lord, to diſpoſe as he ſeeth good.

Qu. *Is not the company of a contentious woman irkeſome?*

*Anſ.* Yes, and it is better to dwell in a corner of the houſe top, than with ſuch a one in a wide pallace, verſe 9. and 19.

Qu. *Who ſhall cry and not be heard?*

*An.* He that ſtoppeth his eare at the crying of the poore, verſe 13.

Q. *What is it to wander out of the way of knowledge?*

*An.* All one, as to remaine amongſt the dead, verſe 16.

Queſt. *Which is better, wiſedome or ſtrength?*

*Anſ.* Wiſedome.

Qu. *How proove you that?*

*An.* Becauſe wiſedome overthroweth the confidence of the mighty, verſe 22.

Qu. *May any thing prevaile againſt the decree of the Lord?*

*An.* No, neither wiſedome, vnderſtanding, nor councell, ver. 30.

The doctrine of the 22. chapt.

Question.

WHat is the estimation of a good name?

*An.* More woorth than riches, verse 1.

Quest. *Why must wee flie the path of the froward?*

*Answ.* Because their way is full of thornes and snares, verse 5.

Qu. *When we see a plague hang over vs for our offences, what must we doe?*

*Ans.* Hide our selves vnder the shadow of Gods mercy, by calling vppon his name.

Qu. *But what doe the foolish at such time?*

*Ans.* Goe on still without repentance, and are punished, verse 3.

Qu. *To make children prove vertuous old men, what must we do?*

*An.* Instruct them therein, in their youth, verse 6.

Qu. *Why is borrowing grievous?*

*An.* Because the borrower is servant to the lender, verse 7.

Qu. *Who kindles strife?*

*An.* The scorner.

Qu. *How must wee queneh it?*

An.

*A.* By casting out the scorner. verse. 10.

Q. *Whose familiaritie ought Princes to vse?*

*Answer.* Such as are pure of heart. verse 11.

Q. *What will the Lord doe to them that rob the poore?*

*Ans.* Spoile the soules of them as they spoile theirs. verse. 22. 23.

Ques. *With whome is it dangerous to conuerse?*

*Ans.* With the angrie and furious man. verse. 24.

---

*The doctrine of the 23. chapt.*

---

Question.

A *T the Table of a Ruler, what must we remember?*

*An.* Sobrietie. verse. 1. 2. 3

Qu. *What is correction to a childe?*

*An.* Deliuerance from destruction. verse. 14.

Qu. *Is enuie forbidden?*

*Ans.* Yea euen against sinners.

Ques. *How?*

*Ans.* Not to vexe our selues at their prosperitie, nor grieue in that we are not like them, verse. 17.

Quef. *Why?*

*A.* Becauſe they ſhall be cut downe like graſſe and wither, but our hope ſhall continue. Pſal. 37. 1.

Qu. *Why muſt we not keepe company with drunkards and gluttons?*

*A.* Becauſe their life is odious, and their end pouertie. verſe. 21.

Qu. *What part of our bodie muſt we dedicate to wiſdome?*

*Anſ.* Our heart. verſe. 26.

Queſ. *Why is a whoore compared to a deepe ditch?*

*Anſwer.* Becauſe ſhe deoureth the ſoules of many. verſe. 27.

Qu. *To whome is woe, ſorrow, wounds, and rednes of eies.*

*An.* To them that tarrie long at the wine, and ſeeke out mixt wine. verſ. 30.

Qu. *What other inconueniences follow drunkennes?*

*Anſ.* Though it be pleaſant at firſt, it biteth like a ſerpent in the end: It inkindleth luſt, and makes a man ſenceles of wrong. verſe. 22. 23. 25.

The doctrine of the 24. chapter.

Question.

How is warre to be enterprised?

Q. Advisedly and with counsel, verse 6.

Qu. *When is mans courage tried?*

*A.* In the day of adversity, verse 10.

Qu. *What must wee doe when wee see the innocent oppressed?*

*An.* Deliver them.

Qu. *But if we doe not, are wee excused to say, we knew it not?*

*An.* No, for God which searcheth the heart, sees the contrary, verse 11. 12

Qu. *What danger is he in, that reioyceth at another mans fall.*

*A.* To turn the wrath of God from the other vpon himselfe, verse 17, 18.

Qu. *Who is to be abhorred of the whole would?*

*Anſ.* Hee that sayes to the wicked, thou arte righteous, verse 24.

Q. *Who is to be reverenced of the whole world?*

*Anſ.* Hee that boldely rebuketh the wicked, verse 25.

Queſt. *In what ſtate is the field of the ſlouthfull?*

*A.* Ouer-growne with thornes and nettles. verse 31.

Qu. *What instruction receiue we thereby?*

*Ans.* To beware of the like sinne.

Qu. *What are the words of the slouthfull?*

*A.* Yet a little sleepe, a little folding of the armes: or, there is a Lyon without, &c. that so he may still cherish his lazie humour. verse 33.

---

*The doctrine of the 25. chapt.*

---

Question.

W*Hen is a Prince a meete vessell for the Lords vse?*

*An.* When he is purged from vice, and the corruption of lewd councellors. verse 5.

Q. *What are words spoken in fit place compared vnto?*

*An.* Apples of golde, set in pictures of siluer. verse 11.

Qu. *What is a faithfull messenger, to him that sendes him?*

*A.* As colde in extreamitie of heat. verse 13.

Qu.

Qu. *To what may we liken him that boasteth of false liberti?*

*An* To cloudes & winde without raine, making a great shew without any performance. verse 14.

Qu. *How must we taste the pleasures of this world?*

*An.* As we would hony: moderately, least we surfet. verse 16.

Qu. *What is he like vnto that beareth false witnes against his neighbour?*

*An.* A hammer, a sword, or a sharp arrow.

Qu. *Why?*

*An.* Because his words bruize and wound. verse 18.

Qu. *What is the faithfull like vnto in the time of trouble?*

*Ans.* A broken tooth, or a sliding foote verse 19.

Qu. *To take a mans garment from him in winter, what is it like?*

*Ans.* Vineger powred vpon Allom: because as the Vineger dissolueth the Allom, so doth such cruelty vndoe the needie. verse 20.

Qu. *Must we hate him that hateth vs?*

*Ans.* No, but giue him bread if he be hungrie, and drinke if he be thirstie,

fly: and so by noting our curteſie, his owne conſcience ſhall reclayme him, verſe 21,22.

Qu. *What is he like, that can not bridle his owne nature?*

*An.* A City without walls, ſubiect to any danger, verſe 28.

---

*The doctrine of the 26. chapter.*

---

Queſtion.

IS *honour vnmeete for a foole?*

*Anſ.* Yes, as inconvenient as ſnow in harveſt, verſe 1.

Qu. *Needeth we to feare a curſe that is cauſleſſe?*

*Anſ.* No more than the Sparrow doth the Fowler, when ſhee is in her flight, ver. 2.

Qu. *To whome belongs a ſpurre or a whippe?*

*Anſ.* To the horſe.

Qu. *To whome the rod?*

*Anſ.* To the foole, verſe 3.

Qu. *What is it to give honor to a foole?*

*Anſ.* Even the ſame, as to hide a Pearle amongſt a heape of ſtones, verſe 8.

Qu.

Qu. *Of whom is there lesse hope then of a foole?*

*A.* Of him that is wise in his owne conceipt, verse 12.

Qu. *What is it to meddle in a brawle?*

*An.* As much as to take a curst dog by the eares, verse 17.

Quest. *What dooth the deceiptfull man in his rage?*

*An.* Mischiefe, and saies it is a iest, like him that is madde, throwing firebrandes abroade, and must be borne withall, because he is mad, verse 18, 19.

---

*The doctrine of the 27. chapter.*

---

Question.

OF *whome must we be praised?*

*An.* Not of our selves, but of others, verse 2.

Qu. *What is anger?*

*An.* Cruell.

Qu. *What is envy?*

*An.* Not to be stoode against, ver. 4

Qu. *Why may wee not boast of to morrow?*

*An.* Because we know not what the successe of the day will be, verse 1.

Qu. *What are the woundes of a lover?*

*Ans.*

*An.* Faithfull.

Qu. *What are the kisses of an enemy?*

*An.* Dangerous. verse 6.

Qu. *Who dispiseth delicate meates?*

*An.* He that is full.

Qu. *Who thinketh bitter things sweet?*

*An.* The hungry soule. ver. 7.

Qu. *Is the hearty counsell of a friend pleasant?*

*Ans.* Yea, as an oyntment or perfume, so doth it reioyce the heart. ve. 9.

Qu. *In time of extreamity, whom must we cleave to?*

*An.* Rather a neighbour neere hand, then a brother farre off. verse 10.

Qu. *Can a contentious woman be concealed?*

*A.* No more then the winde. verse 16.

Qu. *Ought not he that attendeth be recompenced?*

*Ans.* Yes, as hee that keepeth the Figge-tree shall eate the fruite thereof. verse 11.

Qu. *May the eies of a man bee satisfied?*

*An.* No more then the graue, which is neuer full. verse 20.

Qu. *May a foole be seperated from his folly?*

*An.*

*An.* No, not if thou bray him in a morter with a peſtell. verſe 22.

Qu. *What is the duety of Paſtors?*

*A.* To know the ſtate of their flock, and to be watchfull ouer them. ver. 23.

---

*The Doctrine of the 28. chapt.*

---

Queſtion.

WHat *is the terror of a guiltie conſcience?*

*Anſ.* To flye though no man purſue.

Qu. *What is the ſecurity of innocence?*

*Anſ.* To be confident as a Lyon. verſe 1.

Qu. *What cauſeth the change of many Princes?*

*An.* The tranſgreſſion of the land. verſe 2.

Qu. *For whome doth the vſurer gather his wealth?*

*An.* Not for himſelfe, but for ſome other that will vſe it better. verſe 8.

Qu. *Who ſhall obtaine mercie?*

*An.* He that confeſſeth his ſinnes.

Qu. *Who not?*

*An.* Hee that hideth his offences, verſe 13.

Qu.

Qu. *Is it good to set a wicked ruler over the people?*

*A.* No, for he will behave himselfe like a roaring Lyon, or hungry Beare. ver. 15.

Qu. *Shall goods evill gotten prosper?*

*A.* No, they shall vanish. ver. 20. and Chap. 20. 21.

Qu. *Shall a man that rebuketh, finde favour with the rebuked?*

*An.* Yes, in the end, more then hee that flatters him. ver. 23.

Qu. *What is hee that robbeth father or mother?*

*An.* Beside a theefe, a destroyer. ver. 24.

---

*The doctrine of the 29. chapter.*

---

Question.

WHat is it to stand against correction?

*A.* Obstinacie, a disease vncurable, verse 1.

Qu. *What comes by the authoritie of the righteous?*

*An.* Ioy and comfort.

Qu. *What when the wicked rule?*

*An.* Sorrow and sighing, vers. 2.

Qu. *How is a kingdome preserved?*

*An.* When the Magistrates are iust.

Qu.

Qu. *How is it brought to ruyne?*

*Answ.* When the Magistrates take bribes. ver. 4.

Qu. *What is the end of flattery?*

*An.* Deceipt, verse 5.

Qu. *How is a foole knowne?*

*Ans.* By his lavish speech: he powreth foorth his minde at once.

Qu. *How is a wise man knowne?*

*An.* By his taciturnity: he will not speake but vpon occasion, verse 11.

Qu. *How doth wickednesse increase?*

*An.* With the number of them that commit wickednesse, verse 16.

Qu. *What doth too much lenity?*

*An.* Make a servant presume to bee as a sonne, verse 21.

---

*The doctrine of the 30. chapt.*

---

Question.

WHat *is the danger poverty may fall into?*

*An.* Theft.

Qu. *What is the danger wealth may fall into?*

*An.* Forgetfulnesse of God.

Qu. *What kinde of life must we then pray for?*

*An.*

*An.* A competent, neither too much nor too little, verse 8.9.

Qu. *VVhat kinde of people are those, whose teeth are as swordes, and whose iawes are as knives to eate vp the poore?*

*An.* Vsurers & extortioners, ver. 14.

Qu. *VVhich be the foure things that are never satisfied?*

*An.* The grave, the barren wombe, the earth for water, and the fire for fewell, verse 16.

Q. *VVhat are the three things that are hid, and the fourth that cannot be known?*

*An.* The way of an Egle in the aire, the path of a Serpent over a rocke, the course of a shippe in the Sea, and the haunt of a man with a maide, verse 19.

Q. *Which be the foure things that commonly abuse the state whereunto they are called?*

*An.* A servant put in authoritie, a foole at a banquet, a hatefull woman married, and a handmaide the heire to her mistresse, verse 22,23.

Q *Which are the foure small creatures, that give checke to men for wisedome?*

*Ans.* The Pismire, that prepareth meate in summer against winter, the Cony that builds his house in the rock, the Grashopper that obserues order, yet hath

hath no ruler, and the Spider, that takes holde in Kings palaces, verse 25, 26, 27, 28.

*The doctrine of the 31. chapt.*

Question.

*WHat learne you in this chapter?*

*An.* To be chaste and temperate, verse 3.

Qu. *Chaste, as how?*

*An.* In these wordes: Give not thy strength to women.

Qu. *Temperate, as how?*

*An.* To refraine from drincking of wine, verse 4.

Qu. *What learne you else?*

*An.* How to know a vertuous woman.

Q. *How is a vertuous woman knowne?*

*An.* By her painefulnes: shee seeketh wooll, and flaxe, and laboreth cheerefully, verse 13. By her watchfulnes: shee will rise while it is yet night, verse 15. By her providence, with the fruite of her hand shee planteth a vineyard, verse 16. By her charity: shee stretcheth out her hand to the poore, verse 20. And by her

her faith: in the latter day she shall re-
ioyce, verse 25.

*Finis Proverbes.*

# Ecclesiastes, or the *Preacher.*

Question.

WHo writ this Booke?

*An.* *Salomon.*

Qu. *Why is it called by the name of the Preacher.*

*An.* Because *Salomon*, by way of exhortation, labours to instruct all men, how to hate the vanities of this world, and to affect nothing but heavenly blessednesse.

## *Chapter* 1.

Question

WHat are the pleasures of this life?

*A.* Vanity of vanities, verse 2.

Qu. *Is there any thing vnder heaven, a man may say, this hath not been before?*

*An.* Nothing, verse 10.

Qu. *Is wisedome likewise vayne?*

*An.* Yes, and vexation of spirit. v. 17.

*Chapter.*

## Chapter 2.

### Queſtion.

Wherein then conſiſteth happineſſe; in mirth and ioy?

*An:* No, verſe 2.

Qu: *In banqueting?*

*An:* No, verſe 3:

Qu: *In ſumptuous buildings?*

*An:* No, verſe 4:

Qu: *In gold and ſilver?*

*An:* No:

Qu: *In multitude of ſeruants?*

*An:* No, verſe 8:

Qu: *In authority?*

*An:* No, verſe 9:

Qu: *What is the reaſon?*

*An:* Becauſe they are all tranſitory, and leave behind them vexation of ſpirit, verſe 11:

Qu: *Wherein is the foole and wiſe man like?*

*An:* In death, verſe 16:

Qu: *What are the dayes of man?*

*Ad:* Trauaile and ſorrow, verſe 23:

## Chapter 3.

Queſtion.

*WHat is here ſet downe?*

*Anſ.* The mutabilitie of time.

Qu. *What learne you by that?*

*An.* Firſt, that nothing in this world is permanent: Secondly, not to bee grieved, if wee have not all things at once, nor enioy them ſo long as wee would: from the 1. to the 8.

Qu. *Why can wee have nothing but by painefull travell?*

*An.* Becauſe thereby the Lord will humble vs, verſe 10.

Queſt. *Are the conditions of men and beaſts alike?*

*An.* Yes touching the death of their bodies, verſe 19.

Qu. *How do they differ?*

*An.* The one is partaker of reaſon, the other is governed by ſenſe: the one periſheth body and ſoule, the other liveth eternally.

Qu. *How, both in body and ſoule?*

*Anſ.* Yes, after the reſurrection of the fleſh.

Chapter

## Chapter 4.

### Queſtion.

*How doth hee further proove vexation of ſpirite?*

*An.* In that the Innocents are ſtill oppreſſed, and no man comforteth them, verſe 1.

Queſt. *How is the poore man preferred before a King?*

*An.* By wiſedome, verſe 13.

Qu. *What is the bond of friendſhip?*

*An.* Society.

Qu. *What is the benefit of ſociety?*

*An.* Mutuall comfort and help, one man to another, verſe 10, 11, 12.

## Chapter 5.

### Queſtion.

*In ſpeaking to God, what muſt we avoyd?*

*An.* Temerity, and multitude of words, verſe 1.

Queſt. *Who ſeeth the oppreſſion of the poore?*

*Anſ.* The Lord.

Qu. *Who ſhall redreſſe them?*

*An.*

*An:* He that sees them, verse 7:

Qu: *What learne we by this?*

*An:* Not to bee astonied at the malice of the worlde, since our revenger lives:

Qu: *How is the desire of the covetous?*

*An:* Insatiable, verse 9:

Qu: *For what is the night appointed?*

*An:* For rest vnto all creatures:

Qu: *How rests the covetous man?*

*An:* Vnquietly:

Qu: *How rests the poore labourer?*

*An:* His sleepe is sweete vnto him, verse 11:

## *Chapter 6:*

### Question

*How is the rich man miserable?*

*An:* In that God hath given him much treasure & wealth, and he wanteth the power to inioy it, verse 2:

Qu: *How commeth that to passe?*

*An:* Eyther by parsimony, losse, or sodaine death:

## Chapter 7:

Question:

*Why is the day of death better then the day of birth?*

*A:* Because our birth is the entrance to sorrow and affliction, and our death the gate to ioy and happinesse, verse 3:

Qu: *Why is it better to goe to the house of mourning, than to the house of laughter?*

*An:* Because in the house of mourning, we shall behold the iudgement of God, and thereby learne to amend our lives, verse 4:

Qu: *Why is it better to heare the rebuke of a wise man, then the song of a foole?*

*An:* Because the one is instruction, the other losse of time:

Qu: *What is the perverseness of the world?*

*An:* That the iust sometime perish, and the wicked man continueth long in his malice, verse 17:

Qu: *When we are admonished to leave wickednesse, what must we doe?*

*An:* Come at the first call, verse 19:

Chapter:

## Chapter 8.

### Question.

*WHom doth a tyrant hurt?*

*An.* Himselfe as well as others, verse 9.

Qu. *Doth God prosper sinners?*

*Ans.* Yes.

Qu. *Wherefore?*

*An.* To their greater iudgement.

Qu. *Doth God afflict the righteous?*

*An.* Yes.

Qu. *Wherefore?*

*An.* For their triall, and to their greater comfort, verse 12,13,14.

## Chapter 9.

### Question.

*DOe Prosperity and Adversity teach vs whom God loveth, and whom he hateth?*

*Ans.* No.

Qu. *Why?*

*Ans.* Because they happen indifferently both to the righteous and vnrighteous, verse 2.

Qu. *What is the difference then?*

*Ans.* The righteous are assured of Gods

Gods favour by faith, so are not the other, verse 4.

Qu. *What is the opinion of Epicures?*

*An.* They had rather be abiect and live, than honourable and die: which is meant, by the live dogge, and dead Lyon, verse 4.

Qu. *Why were they of that opinion?*

*Answere* Because after this life, they thought there was no other being.

Qu. *How doth the worlde deceyve her favourites?*

*An.* By making them thinke they are blessed of GOD, when they have wealth, and good successe in this life.

Qu. *Are not those then the blessings of God?*

*An.* Yes, to them that vse them to his glory, and the benefite of the poore; otherwise not.

## *Chapter.* 10.

### Question.

*How are the deeds of the wise?*

*An.* Discreete.

Qu. *How are the deedes of the foole?*

*An.* Rash and absurd, verse 2.

Qu. *What vanitie doth* Salomon *note in this Chapter?*

*An.* That the worthy are displaced, and the vnworthy advanced, verse 6. That the land is miserable, whose Prince wanteth wisedome, and whose Nobles are given to their owne lustes and pleasures, verse 16.

Qu. *What treason doth God condemn in a subiect against his Prince?*

*An.* Not onely treason in acte, but treason in thought, verse 20.

## Chapter 11.

### Question.

*To whom must the rich be liberall?*

*An.* To the poore.

Qu. *When?*

*An.* In this life, because after death there is no further power.

Qu. *How must they be liberall?*

*A.* In dispersing their almes to many.

Qu. *By what example are wee taught to be charitable?*

*Answ.* By the clowde that powreth rayne: By the Sea, that casteth vp her increase: By the earth, that yeeldeth variety of fruites: By the Sunne, that

 caseth

eisteth out his beames from East to West: all which are not thus serviceable and gratious for themselves, but for the benefite of others.

Qu. *How shall the charitable man be rewarded?*

*An.* With plenty on earth, and treasure in heaven.

Qu. *If vanity be forbidden, why doth* Salomon *in the 9. ver. of this Chapt. counsell us to follow the lustes of our owne hearts?*

*An.* He doth it in derision, (as if he should say) goe to yee worldlings, glut your selves with all manner of vanity: but remember, that one day you shall come to iudgement for all, verse 9.

## *Chapter* 12.

### Question.

*TO whom must we dedicate our youth?*

*An.* To the Lord.

Qu. *Why?*

*An.* Because in age we shal be more vnapt, verse 1.

Qu. *How shall we be more vnapt?*

*An.* By reason of the weakenesse of the body, which is set downe in the 3, 4, 5 & 7. verses.

Q. *Whither returnes the body in death?*
*An.* To him that gave it, verse 7.
*Finis.* Preacher.

# The Song of Salomon.

## Chapter. 1.

### Question.

WHat is contained in the Song of Salomon?

*An.* A lively description of the mutuall love betweene Christ and his Church, under the names of Bride and Bride-groome.

Qu. *What is understood by the Church?*
*Ans.* Every faithfull soule.

Qu. *To what doth the faithfull soule compare her Bride-groome Christ Jesus, in this first Chapter?*

*An.* To the savour of a sweet ointment, because of his gratious benefits toward her, verse 3. To the Chariots of *Pharaoh*, because of his power and strength, verse 8. To a bundle of myrrh, because of his holinesse, verse 12. To the grapes of Engedi, for his saving health, verse 13.

Qu.

Qu. *Can the soule approach neere vnto Christ vpon her owne accord?*

*Ans.* No, not except she be drawn: that is, incyted by his holy spirit, verse 3.

## Chapter. 2.

### Question.

Qu. *Where doth the Church desire to rest?*

*An.* Vnder the shadow of Christ, comparing him to a tree, verse 3.

Qu. *With what will she be fedde?*

*An.* With the fruit of his doctrine, verse 35.

Qu. *To what doth Christ compare his Church?*

*An.* To a Rose and a Lilly amongst thornes.

Qu. *Why?*

*Ans.* First, for her beauty and pleasure: Secondly, for her excellency aboue all other things, in that all other things, in respect of her, are but as thornes, verse 2.

Qu. *How doth shee figure the comming of Christ?*

*Answ.* Vnder the name of a Roe or

yong Hart, looking through the grates of a window.

Qu. *What is vnderstood by that?*

*An.* The divinity of Christ, shining through his humanity, verse 9.

Qu. *Cannot he then be perfectly known in this life?*

*An.* No, no more then one that stands behind a grate, can be wholy or perfectly seene to our bodily eyes.

Qu. *What did Christ after he came?*

*Answere.* Called to his beloved the Church, verse 10.

Qu. *Did she appeare at his calling?*

*An.* No, she hid her selfe in the holes of the rockes, verse 14.

Qu. *Why did she so?*

*An.* Because of her sinnes.

Qu. *How did he comfort her?*

*Ans.* By telling her the winter was past: that is, sinne was killed, and the cheereful spring appeared: that is, grace and salvation was come, verse 11. 12.

Quest. *What is the Church compared vnto?*

*An.* A Dove.

Qu. *Why?*

*An.* Because of her meekenes, v. 14.

Quest. *What are the enemies of the Church compared to?*

*An.*

*An.* To Foxes.

Qu. Why?

*Anſ.* Becauſe of their malice and craft, verſe 15.

## Chapter 3.

### Queſtion

*WHat is the deſire of the Church?*

*An.* To be ioyned inſeparably with Chriſt, verſe 4.

Qu. *How doth ſhe thinke to ſatisfie his deſire?*

*An.* By ſeeking after him.

Qu. *When?*

*An.* At all times, and in all places, but eſpecially, in the time of trouble and perſecution, verſe 1,2.

Qu. *Will he heare her?*

*Anſ.* Yes, and deliver her, making her riſe out of the wildernes of affliction, like a pillar of ſmoke perfumde with Myrrh and Incenſe.

Qu. *How is that?*

*An.* Triumphantly.

Qu. *What will he then doe?*

*An.* Shew her his place of reſt, the guard ſet to attend it, and his crowne of glory, verſe 7,11.

Qu. *What be those?*

*Anſ.* Firſt, quiet of conſcience: Secondly, protection of Angels: Thirdly, eternall happineſſe.

## Chapter. 4.

### Queſtion.

*WHat doth Chriſt in this Chapter?*

*Anſ.* Set foorth the beauties of his ſpouſe.

Qu. *How?*

*Anſw.* By comparing her to divers precious and pleaſant things.

Qu. *To what doth he compare her at?*

*An.* To a payre of Doves, verſe 1.

Qu. *To what her hayre?*

*An.* To a flocke of goates looking downe *Gilead*, verſe 1.

Qu. *To what her teeth?*

*An.* To the wooll of ſheepe newe waſht, verſe 2.

Qu. *To what her lippes?*

*Anſ.* To a threed of ſcarlet, or the dropping of the hony combe, verſ. 3, 11.

Qu. *To what her necke?*

*An.* To the Tower of *David*, ver. 4

Qu. *To what her breaſts?*

*An.*

*An.* To two yong Roes feeding amongst Lillyes, verse 5.

Qu. *To what her love?*

*An.* To the pleasure of wine, or the savour of sweet spices, verse 10.

Qu. *To what her whole body?*

*Answere.* To a garden planted with Pomegranates, Spikenard, Calamus, Cynamom, Myrrh, Aloes, and all other chiefe Spices, verse 12, 13, 14.

Qu. *The Church or the soule of the faithfull, being compared to a garden, what doth she?*

*Ans.* Call vpon her Bride-groome (Christ Iesus) to bee vnto her a fountaine of living water, and to breath vpon her with the breath of his holy spirit, that she may fructifie.

Qu. *In what?*

*An.* In love and true obedience.

Qu. *Why is the Church of Christ compared vnto these earthly perfections?*

*Answere.* Because of our weake capacitie, that by these visible beauties, wee may in some measure apprehend the invisible glory of Christ and his Elect.

Chapter 5.

Question:

WHat doth Christ in this 5. Chapter?

*An.* Call the faithfull to a banquet, of Spice, hony, milke and wine.

Qu. *What is signified thereby?*

*An.* His bounty, in heaping his graces vpon the faithfull, verse 1.

Qu. *Are wee ready to come when he calles?*

*An.* No sleepe, that is, the cares of this world detaine vs, verse 2.

Q. *Doth he then straight forsake vs?*

*An.* No, he stands without, calling still, till his lockes be wet with the dew of the night.

Qu. *What vnderstand you by that?*

*An.* The long patience of the Lord toward sinners, verse 2.

Quest. *But if wee abuse that patience, what shall befall vs?*

*An.* We shal seeke the Lord, and he will not be found, verse 6.

Qu. *In his absence, what successe have we?*

*An.* We fall into the hands of cruell watchmen.

Qu. *Who be they?*

*An.*

*An.* False teachers.

Qu. *How doe they handle vs?*

*An.* Wound our consciences with their traditions, verse 7.

Qu. *What markes doth the Church deliver of Christ, to finde him out?*

*An.* She sayes, his head is of golde, ver. 11. His eyes are like Doves, ver. 12. His cheekes are as beds of spices, and sweete flowers, verse 13. His lippes like Lillyes, dropping with Myrrh, verse 13. His Handes as ringes of golde set with the Chrysolite, ver. 14 His belly Ivory, covered with Saphires, ver. 14. His legs as pillars of marble, set vpon sockets of gold, verse 15. His countenance as Libanon, verse 15. His mouth, as sweete things, verse 16.

Qu. *What is signified by these comparisons?*

*An.* The infinite giftes and graces, which the presence of Christ brings to the faithfull.

## Chapter 6.

### question

HOw is the Church assured of the love of Christ?

*An.*

*An.* By his wordes.

Qu. *What are they?*

*An.* I am my beloveds, and my beloved is mine, verse 2.

Qu. *How many Churches are there?*

*An.* But one true Church, as there is but one Christ, the head thereof.

Qu. *How ought that Church to bee affected?*

*An.* Chastely & without pollution.

Qu. *How is her aspect?*

*An.* Fresh as the morning: fayre, as the Moone: Cleare, as the Sunne: And terrible as an Army with banners, verse 9.

## Chapter. 7.

### Question.

HOw many are the *speciall vertues of the Church?*

*An.* Faith and good workes.

Qu. *How are they expressed vnto vs?*

*An.* By the similitude of the Palme tree, verse 7.

Quest. *What are the properties of the Palme tree?*

*An.* The leaves are alwayes greene, and

and the fruite continuall.

Qu. *Apply.*

*An.* As that tree is alwayes greene, and full of fruite: ſo ought our faith be flouriſhing, and our good deeds without ceaſing.

## *Chapter.* 8.

### Queſtion.

Of *whom will the Church be taught?*

*An.* Of Chriſt alone verſe 2.

Qu. *By whom is ſhe vpheld?*

*An.* By the ſtrength of his handes, verſe 3.

Qu. *In what ſort doth ſhe deſire Chriſt to manifeſt his love toward her?*

*An.* By ſetting her as a ſeale vpon his heart, and a ſignet vpon his arme, verſe 6.

Qu. *What is his love?*

*Anſw.* A burning zeale, not to bee quencht, verſe 7.

Qu. *How is his Jealouſie?*

*An.* Cruell like the grave, verſe 6.

Q. *Where is the dwelling of Chriſt?*

*Anſ.* In his Church.

Qu. *How muſt it bee fortified for his preſence?*

*An.*

*Ans.* With a wall and a doore.

Qu. *What is vnderstood by these two things?*

*An.* Fidelitie and Constancy.

# The Prophet Esaiah.

Question.

HOw was Esaiah *descended?*

*An.* From the lynage of kings.

Qu: *Who was his father?*

*Answ.* Amoz, brother to *Azariah*, King of *Iuda*.

Qu. *How long did he prophecie?*

*An.* Threescore and foure yeeres, from the time of *Vzziah*, to the raigne of *Manasseh*.

Qu: *Who put him to death?*

*An. Manasseh.*

Qu. *Vpon how many pointes doth the doctrine of the Prophets consist?*

*An:* Vpon three.

Qu. *Which be they?*

*An.* Instruction, reprehension, and consolation.

Qu. *Instruction, how?*

*Ans.* To teach them to know their sinnes.

Qu.

Qu. *Reprehension, how?*

*An.* To rebuke them for sinne.

Qu. *Consolation, how?*

*Ans.* To comfort them vpon their repentance.

## *Chapter.* 1.

Question.

WHat was the *first sinne* Esaiah *reproved?*

*An.* The Ingratitude of the *Israelits.*

Qu. *Wherein stoode their ingratitude?*

*An.* In forsaking their God, that had noursed and brought them vp.

Qu. *How doth hee shew them their ingratitude?*

*An.* By the example of bruit beasts, the Oxe and the Asse know their masters cribbe, but *Israel* forgets his God, verse 3.

Quest. *What was the second Sinne* Esaiah *reproved?*

*An.* Obstinacy, or stubburnesse of heart.

Qu. *How were the* Israelites *obstinate?*

*Answ.* In that beeing plagued, they continued still in their wickednesse, verse 5.

Qu. *What is threatned to such kinde of people?*

*An.* Desolation to their land, and destruction to themselves, verse 7, 8.

Quest. *What is the third sinne* Esaiah *reproved?*

*An.* Hypocrisie.

Qu. *Wherein were they hypocrites?*

*An.* In thinking to please God with their multitude of sacrifices: notwithstanding that they neyther had fayth nor repentance.

Qu. *To pray then, or doe any other service to God, without faith and repentance, how is it accepted?*

*Answ.* The Lorde turnes away his face, hates it, and thinkes it abominable, verse 13, 14, 15.

Qu. *But if we come with a pure heart, how will he deale with vs?*

*An.* Though our sinnes be as redde as crimson, he will make them as white as snow, verse 18.

Quest. *What was the fourth sinne* Esaiah *reproved?*

*Ans.* Extortion: their hands were full of blood: their Princes maintained theeves, and delighted in bribes: nor was the widdow or fatherlesse regarded.

Qu.

Qu. *How did God account of them for those offences?*

*Ans.* As his enemies, verse 24.

Quest. *How did he threaten to punish them?*

*An.* By powring out his vengeance vpon them.

Qu. *After what manner?*

*Answ.* In burning out the drosse of their wickednesse, by the fire of affliction, verse 25.

## *Chapter.* 2.3.4.

### Question.

*IN all the threatnings which God pronounceth against the world for sinne, what is still remembred?*

*Answ.* The mercy of his covenant, that his Church should still bee preserved and planted.

Qu. *Where?*

*Answ.* In *Ierusalem* first, and after through the whole world, verse 2.

Qu. *What learne you by that?*

*An.* That the *Gentile* as well as the *Iew*, shall be made partaker of the reconciliation betweene God and man, by the comming of Christ Iesus.

Qu.

Qu. *What is the fifth sinne* Esaiah *reproued?*

*An.* Haughtines of minde.

Qu. *How was it punished?*

*An.* By being brought lowe. Chapter 2. 12.

Qu. *What was the sixth sinne* Esaiah *reproued?*

*An.* Mens confidence in their riches.

Qu. *How was that punished?*

*An.* They were made poore. Chapter 2. 16.

Qu. *Where resteth the spoyle of the poore?*

*An.* In the houses of the couetous. Chap. 3. 14.

Qu. *What was the seauenth sinne* Esaiah *reproued?*

*An.* The pride of women.

Qu. *Wherein did their pride consist?*

*An.* In their lookes, in their gate, and in their cloathing.

Qu. *How were their lookes?*

*An.* Haughty.

Qu. *How was their gate?*

*An.* Minsing, and they made a tinkling with their feete. Chap. 3. 16.

Qu. *How was their attyre?*

*An.* Too costly and effeminate, vsing perfumes, bracelets, earings, curling.

lingpinnes, and such like, more than was needfull.

Qu. *How did God punish them?*

*An.* He turned their sweet savours into stinks: their neate array into sackcloath and ragges: their pride of haire into baldnes, and their beauty into burning, Chap 3.24.

Qu. *Doth God hold the husbands of such women excused?*

*An.* No, he lets them fall by the swoord, takes away the wise and the strong from amongst them, and sets fooles and effeminate persons to rule the land. Chap. 3.2.4.

## Chap. 5. to 7.

### Question.

W*Hat doth* Esaiah *compare the house of* Israell *to?*

*An.* To a Vineyard.

Qu. *Who planted it?*

*An.* God.

Qu. *With what?*

*An.* With the best plantes.

Qu. *What fruite brought it forth?*

*An.* Wilde grapes.

Qu. *What did the Lord to it then?*

*An.* He

*An.* He pulde downe the hedge, and layde it waste, Ch.5.1,2,5.

Qu. *Apply this to the present time.*

*Ans.* *England* may be said to bee the Vineyard of the Lord; the Inhabitants his Vine, which hee hath a long time cherisht and defended, but if hee finde we bring foorth wilde grapes for good grapes, deeds of corruption, for deeds of sanctitie, he will suffer vs to be troden downe, and destroyed.

Qu. *Against how many sortes of men doth* Esaiah *pronounce a woe, in this Chapter?*

*Ans.* Against foure.

Qu. *Which are the first?*

*Ans.* Extortioners: woe vnto them that ioyne house to house, and land to land, Ch.5.8.

Qu. *Which are the second?*

*Answ.* Drunkards: woe vnto them that rise early to drink wine: & to them that continue vntill night, Ch.5.11.

Qu. *Which are the third?*

*An.* Inticers to vanity: woe vnto them that draw iniquitie with cords of vanity, and sinne as with cart-ropes. Chap.5 18.

Quest. *Which are the fourth?*

*An.* Perverters of trueth: woe bee vnto

vnto them that speake good for evill, and evill for good, which put darknes for light, & light for darknes, Ch. 5. 20.

Quest. *Which are the fifth?*

*Ans.* Contemners of discipline: woe vnto them that are wise in their owne conceipt, Chap. 5. 21.

Qu. *How shall it be with these men?*

*Ans.* Their roote shal be as rottennesse, and their bud as dust. Ch. 5. 24.

Qu. *What else?*

*An.* The Lord will make a signe to a strange nation, that shall come suddenly vpon them, and destroy them. Ch. 5. 26.

---

*Chapter.* 7. to 31.

---

Question.

Did Esaiah *prophesie of Christ?*

*An.* Yes.

Qu. *How?*

*An.* That hee should be borne of a Virgin, and hee a stumbling blocke to many of the *Iewes*. Chapter 7. 14. and Chap. 8. 14.

Qu. *What should his name be?*

*An. Immanuell.*

Qu. *What doth that signifie?*

*An.*

*An.* God with vs: which name can agree with none but Christ, because he was both God and man. Chap. 7. 14.

Qu. *Why did GOD send Christ the Messias?*

*An.* First, in regard of his promise. Gen. 3. 15. Secondly, in regard of his zeale. Chap. 9. 7.

Qu. *Whome did God make his instruments for the punishing of the* Israelites?

*An.* The *Assirians* and *Aegiptians*?

Qu. *How did they vse their authoritie?*

*An.* To their owne glory.

Qu. *What was their reward?*

*An.* He was to them a fire, and consumed them: and to his repentant people, a light to comfort them. Chap. 10. 13. 17.

Qu. *Who was that light?*

*An.* Christ the perpetuall peace-maker. Chap. 11. 6, 7, 8.

Qu. *Who was the fire that destroyd the* Assirians?

*An.* The *Medes* and *Persians*. Chap. 13. 17.

Qu. *How did GOD punish the* Israelites?

*An.* As his children, to chastise them. Chap. 14. 1.

Qu. *How*

Qu. *How the Assirians* and others?

*An.* As his enemies, quite to destroy them. Chap. 13. 19.

Qu: *Against how many kingdomes did* Esaiah *prophecy?*

*An:* Against eight.

Qu: *Which be they?*

*An:* The kingdome of the *Aegiptians.* Chap. 19. The kingdome of the *Caldeans.* Chap. 21. The kingdomes of *Tyre* and *Zydon.* The kingdome of the *Assirians.* Chap. 10. 16. The kingdome of the *Israelites.* Chap. 22. The kingdome of the *Arabians.* Chapt. 21. And the kingdome of the Deuill. Chap. 27.

Qu: *In which of these kingdomes did God still reserue a small number to himself?*

*An.* In the kingdome of the *Hebrews.*

Qu. *Were the people soone instructed in the word of God?*

*An.* No, but with much adoe, and often repeating precept vpon precept, and line vpon line. Chap. 28. 10.

Qu. *What was the reason?*

*An.* Their corruption of life, and slacknes to all goodnes. Chap. 28. 7.

Qu: *How were they corrupt in life?*

*An.* By professing God with their lippes,

lippes, and denying him in their heart. Chap. 29. 13. 9.

Qu. *What was the punishment assigned vnto them for that?*

*An.* Their Prophets were blind, and could not direct, and they had their eies shutte vp, that they could not see what was good for themselves.

Qu. *What is the doctrine we learn thereby?*

*An.* That the Preacher can neither teach, nor the hearer vnderstand, except God open the mouth of the one, and prepare the heart of the other.

Quel. *How doth God punish sinners in this life?*

*Ans.* With the bread of adversitie, and the water of affliction. Ch. 30. 20.

Qu. *But if they repent, how are they rewarded?*

*Ans.* With great plenty.

Quest. *What is the punishment of the wicked after this life?*

*An.* The torments of hell.

Qu. *Is there any mention made of hell in this booke of* Esaiah.

*Ans.* Yes.

Qu. *Where?*

*An.* In the 30. Chapt. and 33. vers.

Qu. *Repeate the description?*

*Ans.*

*An.* Tophet is prepared of olde, even for the King, it is deepe and large, the burning thereof is fire & much wood, the breath of the Lorde, like a river of brimstone doth inkindle it.

## Chapter 31. to 45.

### Question.

*When we trust in the Lord, how doth hee defend vs?*

*Answ.* As the Lyon doth his pray, Chap. 31. 4.

Qu. *But if wee forsake him, and seeke helpe of others, what shal become of vs?*

*An.* Both the helper and the helped shall perish, Chap. 31. 3.

Q. *What shal their habitation be made?*

*Answ.* A holde for Dragons, and a court for Ostriches, chap. 34 13.

Qu. *What fruite shall it yeeld?*

*Ans.* Thornes, nettles and thistles.

Qu: *But what shal be the habitation of such as depend vpon Christ?*

*An.* Florishing, and ful of ioy: there shall neyther Lyon, nor noysome beast come neere it, chap. 3. 25. 9. The weake shall be made strong, chap. 35. 4. The blinde shall see. The deafe shall heare,

Chap. 35. 5. The lame shall leape. The dumbe shall speake, chap. 35. 6.

Qu. *Who doth* Esaiah *prophecie should prepare the way of Christ?*

*An. Iohn Baptist*, chap. 40. 3.

Qu. *Where should hee proclayme his message?*

*An.* In the wildernesse.

Qu. *What should his direction be?*

*Answ.* To have all lets removed, Chap. 40. 4.

Qu. *May the essence of God bee comprehended vnder any forme?*

*An.* No, no more then the waters can be held in a mans fist: heaven measured with a span: the dust of the earth numbred: or the mountaynes weighed, Chap. 40. 12.

Q. *What is the earth in his sight?*

*An.* As a little dust.

Question. *What the Nations of the earth?*

*Answ.* As a droppe of water, or as grasse-hoppers, Chap. 40. 15. 22.

Qu. *But what are they whom the Lord exalteth?*

*An.* As a threshing instrument, able to bruise mountaines to powder, or as a whirle-winde, to scatter hilles like chaffe, Chap. 41. 15, 16.

Qu.

Qu. *How doth* Esaiah *teach the people to abhorre idolatry?*

*Answ.* By describing vnto them the power of God, and the weakenesse of Idols, Chap. 41. 22. 23.

Qu. *Declare the difference?*

*An.* God is a living Essence.
Idols dead mettall.
God is without beginning.
Idols are made by mens hands.
God can doe all things.
Idols nothing.
God knoweth all things.
Idols nothing.

Qu. *What comfort have the faithfull in distresse?*

*An.* To thinke they have a God, that is able, willing, and hath promised to deliver them, Chap. 43.

## Chapter 45. to 55.

### Question

BY *whom did God promise deliverance to his people from the captivity of* Babilon.

*Ans.* By *Cyrus* King of *Persia.*

Qu. *What was* Cyrus?

*Answere.* A heathen Prince.

Quest. *Did he not know God?*

*An.* Yes, by a certayne particular knowledge of his power, but not to worship him aright, chap 45.1.4.

Qu. *How many yeeres did* Esaiah *prophesie of this deliverance, before it came passe?*

*An.* A hundred yeeres.

Queſt. *Why did God choose a heathen Prince to deliver his people?*

*Anſ.* The more to expreſſe his love and power for the vnlikelier the meanes was, the greater cauſe had the *Iſraelites* to glorifie him.

Queſt. *Were not the Babylonians, Gods instruments for the punishing of his people?*

*An.* Yes.

Qu. *Why then is he ſo much offended with them for doing it?*

*An.* Becauſe in executing his iudgmentes, they ſhewed no mercie: and waxed prowde by their victory, chap. 47.6,7.

Qu. *What was the cauſe of* Iſraels *captivitie?*

*Anſ.* Their tranſgreſſions.

Qu. *What is the cauſe of their deliverance?*

*Anſw.* The covenant of Gods mercy, chap.50.1.

Qu.

Quest. *Of what continuance is Gods mercie?*

*An.* For ever: the heavens shall vanish like a smoake, and the earth waxe olde like a garment, but the Salvation of the Lorde shall not bee abolished, chap. 51.6.

Quest. *Of what continuance are his judgements?*

*Answ.* But for a time: Can a woman forget the child of her wombe? if shee could, yet the Lord will not forget his: Chapt. 49. 15. and Chapt. 51. 22. and Chap. 54. 8.

Qu. *To whom then must the afflicted flie?*

*Answere.* To God.

Qu. *How will he establish them?*

*Ans.* In glory; their foundation shal be of precious stones, Chap. 54 11. In peace; they shall be farre from oppression, Chap. 54. 14. In strength; whosoever shall gather himselfe against them, shall fall, Chap. 54. 15.

---

*Chapter. 55. to 65.*

---

Question.

*For what doth God offer these blessings vnto vs?*

*An.* Neither for gold nor silver, but freely, as the Prophet sayth: Come, buy water, wine and milke without silver, and without money, Chap. 55. 1.

Qu. *What is meant by water, wine and milke?*

*An.* All things necessary to a spirituall life, as they are necessary to the corporall life.

Qu. *What is the recompence God requireth?*

*An.* Obedience, to execute Iustice, the benefit whereof returnes vnto man, Chap. 56. 1.

Qu. *How are our vertues acceptable?*

*Anſ.* If they bee without hypocriſie.

Queſt. *How doe hypocrites faſte?*

*An.* In punishing the body, and putting on sacke-cloth, notwithstanding that theyr heartes are full of malice. Chap. 58. 4. 5.

Qu. *How doe the faithfull faſte?*

*An.* In breaking the bonds of wickednesse: in feeding the hungry: visiting the captive: and clothing the naked, Chap. 58. 6. 7.

Qu. *What brings vs to the knowledge of theſe things?*

*Anſ.* The Preaching of the word.

Qu.

Qu. *What kinde of men must Preachers be?*

*Ans.* In voyce, trumpets: in care, watchmen: to cry alowde and continually, Chap. 58. 1. Chap. 62. 6.

## Chapter 65.

### Question.

BEcause the Iewes had such Preachers amongst them continually, and yet fell from the Lord, what was their punishment?

*Ans.* They were reiected, Chapter 65. 12.

Qu. *Who were chosen in their stead?*

*An.* The Gentiles, Chap. 65. 1.

Qu. *What are they?*

*An.* All Nations, but the Iewes.

Qu. *By this, his mercy extends to all?*

*A.* Yea, & his Majesty beyond all.

Qu. *How proue you that?*

*Answere.* Because, when the Iewes would have built him an house, he forbade them, Chap. 66. 1.

Qu. *What was the reason?*

*An.* He filled heaven and earth with his glory, and therefore cannot bee included in a Temple of stone.

# Ieremy.

## Chapter. 1. to 10.

Question.

WHere was Ieremy *borne*?

*An.* In *Anathoth*, a City within three miles of *Ierusalem*.

Qu. *Whose sonne was he?*

*Answere.* The sonne of *Hilkiah*.

Qu. *When began he to prophecie?*

*Ans.* In the thirteenth yeere of *Iosiah* King of *Iudah*:

Qu. *How long did he prophecie?*

*Ans.* Till the captivitie in *Babylon*, and somewhat after.

Qu. *How many yeeres was that?*

*Answ.* About forty yeeres.

Qu. *When was hee sanctified to this office?*

*Answere.* Even from his Mothers wombe, Chap. 1. 5.

Qu. *What did he after hee was called?*

*An.* Proclayme the will of him that sent him, without feare, Chap. 1. 17.

Qu. *What doe we learne by that?*

*Answ.* Ministers must not intrude them-

themselves into the church, before they are called: and when they are called, they must foreslowe no time, nor bee dismayed for any danger.

Qu. *What is the first sinne* Ieremy reproveth?

*An.* Idolatry.

Qu. *In what words?*

*An.* My people have forsaken mee, the fountaine of living waters, to digge them pittes, yea, broken pittes, that can hold no water, Chap. 2. 13.

Qu. *After this sinne, what is required of them?*

*An.* Repentance.

Q. *Vpon repentance, what is promised?*

*An.* Mercy, Chap. 3. 12.

Qu. *In their repentance, what did they?*

*An.* Turne vnto the Lord.

Q. *How ought we turne vnto the Lord?*

*An.* With our whole heart.

Queſt. *If wee doe not so, what doe wee incurre?*

*An.* His wrath, for counterfetting.

Qu. *What is Gods wrath like?*

*An.* A consuming fire, Chap. 4. 4.

Qu. *What is his mercy like?*

*An.* The waters of *Shiloah*.

Qu. *Wherein did God shew his iustice vpon* Israel?

*Answ.* In delivering them into the hands of their enemies.

Qu. *Wherein his mercy?*

*An.* In saving some, (for, saith he, I will not make a full end of you) to continue his Church, Chap. 5. 18.

Qu. *Were the people so full of wickednesse, that the Lord was so much incensed against them?*

*An.* Yes, they did cast out malice and cruelty, as the fountaine doth her waters, Chap. 6. 7.

Qu. *Was there no estate cleare?*

*Answ.* None, neither Prince, Priest nor People.

Qu. *What was their generall sinne?*

*An.* Covetousnesse, Chap. 6. 13.

Question. *What were their particular sinnes?*

*An.* The Prince did not execute Iustice, Chap. 5. 28. The Priests did flatter the people in their sinne, crying peace, peace, when there was no peace, Chap. 6. 14. The people were of vncircumcised eares, and tooke delight rather in vayne thinges, than profitable Doctrine, Chap. 6. 10.

Qu. *All this considered, they could not but see their owne destruction?*

*An.* They did.

Qu.

Quest. *And how did they thinke to escape?*

*An.* By flying to the Temple, where God had promised for ever to bee present.

Qu. *But how did God answere them?*

*Answ.* In these wordes: Will you steale, murder, and commit adultery, and sweare falsely, and burne Incense to *Baal:* and thinke to be delivered by standing before me in the Temple? no, I have required obedience and not sacrifice, Chap. 7. 10. 22. 23.

Qu. *In what manner did* Ieremy *prophesy their destruction?*

*An.* By the entring of the *Assyrians* (a mighty Nation) into their land.

Qu. *Rehearse the Prophets words.*

*Answ.* Loe, house of *Israel*, I will bring a Nation vpon thee from farre, whose quiver is a Sepulcher, and they shall eate thine harvest and thy bread: they shall devour thy sonnes & daughters: they shall eate vp thy sheepe and thy bullocks: they shall spoile thy vines and thy fig-trees: and they shal destroy with the sworde, the fenced Cities, Chap. 5. 15. 16. 17.

Qu. *Did they not repent?*

*Answere.* No, but provoked Gods wrath

wrath by other sinnes.

Qu. *What were they?*

*An.* Lying, chap. 9.3. Deceipt, chap. 9.4. and dissimulation, chap. 9.8.

Qu. *I am sure, though they could not see their owne danger, yet* Ieremy *did (as all true Ministers should) relent at their hardnesse of heart?*

*An.* Yes, and wisht, his eyes were a fountaine of teares, Chap 9.1.

Qu. *How came that hardnes of heart in them?*

*Answ.* They did glory in their misdeedes.

Qu. *What ought a man to glory in?*

*An.* Neither in wisedome, strength nor riches, Chap. 9.23.

Qu. *In what then?*

*An.* Let him that glorieth, glory in this, that hee knoweth the will of the Lord: for he it is that sheweth mercy, iudgement, and righteousnesse on the earth, Chap. 9.24.

## *Chapter.* 10. *to* 21.

Question.

*TO whom onely belongeth dominion?*

*Answ.* To the Lord, mighty in power,

power, and King of nations. Ch. 10. 7.

Qu. *What were the* Israelites *then, in leauing him, to cleaue to Idols?*

*An.* Sottes and fooles. Chap. 10. 8.

Qu. *Why?*

*An.* Becauſe they left the truth, to imbrace the worke of errors.

Qu. *What was the worke of errors?*

*An.* Making of Images. Chap. 10. 15.

Qu. *Whence were they infected with this corruption?*

*An.* From the heathen.

Qu. *What other errors had the heathen?*

*An.* Diuinations by Starres, and Soothſaying.

Qu. *Is it not lawfull to feare the conſtellations of Starres and Planets?*

*An.* No.

Qu. *Your reaſon.*

*Anſw.* Becauſe the Lorde in theſe words hath forbidden it: Be not afraide of the ſignes of heauen: though the heathen be afraide of ſuch. Chapter. 10. 2.

Qu. *As long as we abide in ſinne, will the Lord heare our prayers?*

*An.* No, nor any that pray for vs. Chap. 11. 14.

Qu. *How*

Qu. *How odious is sinne?*

*An.* So odious, that the land wherein sinners liue shall mourne: the hearbs of the field wither, and the beasts, and foules of the ayre be consumed, Chap. 12.4.

Qu. *By what parable did* Ieremy *prefigure the destruction of the* Iewes?

*Ans.* By the parable of the linnen girdle, which he hid in a roeke, and after certaine daies comming to take it vp, he found it was rotten, and fit for no vse.

Qu. *Rehearse the meaning.*

*An.* That as the girdle cleaueth to the loynes, so had the Lord tyed the house of *Israel* vnto him: but since they had forsaken him (like the girdle) they should rot, and be cast off, as fit for no vse, Chap. 13.10,11.

Qu. *How hard is it for an euill man to do well?*

*An.* As hard as to change the Blackmoores skin, or the Leopards spots, Chap. 13.23.

Qu. *Which are the foure plagues God vsually punisheth sinne withall?*

*An.* Pestilence, famine, sword and fire.

Qu. *How do wicked people reward*

him

him that tels them of their sinnes?

*Anſ.* With curſes, as the *Iewes* did Ieremy, Chap. 15. 10.

Qu. *But what doth the Lord for them?*

*Anſ.* In time of his vengeance favours them, and ſuffers the other to periſh.

Qu. *Fell it out ſo to* Ieremy?

*Anſ.* Yes, for when the *Iewes* were led away captive, the enemy gave *Ieremy* choyſe, to live in his country, or goe whither hee would, Chapter 15. 11, 12.

Queſt. *With what penne doth the Deuill write iniquity in the hearts of the obſtinate?*

*An.* With an Iron pen.

Qu. *What is ſignified thereby?*

*An.* That men accuſtomed to ſinne can hardly bee reclaymed, Chapter 17. 1.

Qu. *Will the Lord onely bee truſted in?*

*An.* Yes.

Qu. *What is pronounced againſt them that make fleſh their arme: that is, depend vpon men, and forget God?*

*An.* A heavy curſe, Chap. 17. 5.

Qu. *How many wayes did* Ieremy *ſuffer vnder the hands of the* Iewes?

*An.* Three

*An.* Three maner of wayes: First, they curst and spake euill of him: then they tooke counsell against his life: at last, they smote him and cast him into prison. Chapter 15.10. Chapter 18.18. Chapter 20.2.

Qu. *What may we learne by these his afflictions?*

*An.* That the true Ministers of God, shall alwaies be subiect to the like.

---

*Chap.* 21. to 30.

---

Question.

WHat were the *works commaunded* the Iewes?

*An.* To execute Iustice. Cha.22.3. To deliuer the oppressed. To fauour the stranger. To helpe the fatherlesse and widow. To doe no violence nor shed bloud.

Qu. *What were the workes they followed?*

*Answ.* They builded houses with bribes: and chambers with extortion. They vsed their neighbours helpe, and payde him not his hyre. Chap.22.13.

Qu. *What followed?*

*An.* De-

*Answ.* Destruction without pity. Chap. 22. 18.

Qu. *In what maner?*

*An.* They were led into captiuity, their King slaine and left vnburied. Chap. 22. 19.

Qu. *Who misled the King?*

*An.* The false Prophets.

Qu. *What was their reward?*

*An.* Woe be vnto you, that scatter the sheep of my pasture, saith the Lord, Chap. 23. 1.

Qu. *How did* Ieremy *prophecie a redresse to this inconuenience?*

*An.* By the comming of Christ, the true pastor.

Qu. *In what words?*

*An.* Behold (sayth the Lord) I will raise vnto *Dauid* a righteous branch, &c. In his dayes *Iuda* shall be saued, and *Israel* dwell safely. Chapt. 23. 5. 6.

Qu. *Heere was a threatning and a promise, what is signified thereby?*

*An.* That as *Ieremy* did, so the Ministers of God must alwayes mixe comfort with their bitter doctrine.

Qu. *When they threate, what is their doctrine like?*

*An.* A fire, or a hammer that breaketh stone. Chap. 23. 29.

Qu. *But*

Qu. *But when they promise, what is it like?*

*An.* Comfortable waters, or pretious balme.

Qu. *How long lived the* Israelites *in bondage, vnder the King of* Babell?

*An.* Seaventy yeares, Chapt. 29. 10.

## Chap. 30. to 41.

### Question

*After their denounced servitude, how doth* Ieremy *comfort the* Iewes?

*An.* First, with their returne againe to their country, Chap. 30. 1. Secondly, with the destruction of their enemies, Chap 30. 16. Thirdly, with ioy, plenty and peace, Chap. 31. 12. 28.

Qu. *What assurance doth* Ieremy *give of Gods promises?*

*An.* As sure as he is God of heaven and earth, and giveth the Sunne to rule the day, and the Moone the night, Chap. 33. 20.

Qu. *How doth God oftentimes check the lewde life of christians?*

*An.* By their better life, which are no christians.

Qu. *Your proofe?*

*An.* It

*Anſw.* It may appeare by the example of the ſonnes of *Ionadab*. Chap. 35. 8.

Qu. *What did they?*

*An.* Their father gave them a commaundement, and it was kept the ſpace of 300. yeares.

Qu. *What was the commandement?*

*An.* That none of that ſtocke or family, ſhould drinke wine.

Qu. *Of what deſcent were theſe ſonnes of* Ionadab?

*An.* No *Iſraelites*, though more zealous in the ſervice of God, then they.

Qu. *What inferres this example?*

*An.* That if they thought it a diſparagement to breake their vowe made vnto an earthly father, howe much more ſhamefull ſhould it be for Chriſtians, to forget theyr promiſe made to the Father of heaven? They kept their vowe three hundred yeares, but Chriſtians (I feare) breake theirs every houre.

Qu. *You ſaid before that* Ieremy *was in priſon?*

*An.* I did.

Qu. *Who did impriſon him?*

*An.* King *Ieholakim* firſt, and then *Zedekiah*.

Qu.

Qu. *When he was in prison did he neglect his office?*

*Anſ.* No, for now hee could not ſpeake to the *Iewes*, he ſent to them.

Qu. *Whome?*

*An. Baruch.*

Qu. *With what?*

*An.* With a booke, containing all the curſes of God againſt the *Iewes*.

Qu. *Who writ it?*

*An. Baruch*, from the mouth of *Ieremy*, Chap. 36. 4.

Qu. *To whom did* Baruch *reade it?*

*An.* To the Prince, who tolde the King of it.

Qu. *Which King?*

*An. Ioiakim.*

Qu. *How did he accept it?*

*An.* He burnt it, Chap. 36. 23.

Qu. *What did* Ieremy *then?*

*Anſw.* Hee wrote another booke, Chap. 36. 32.

Qu. *What learne we by that?*

*Anſw.* Though the wicked would quite deface the word, yet God will haue it ſtill preſerued.

Qu. *What was the meſſage of the Lord, that* Ieremy *declared to* Zedekiah, *afterward King?*

*An.* That he ſhould yeeld himſelfe

to

to *Nebuchadnezzer*, and the City should be saued.

Qu. *Did* Zedekiah *regard his counsaile?*

*An.* He heard it, but did not performe it.

Qu. *What was the hinderance?*

*An.* His Princes, that perswaded him to the contrary.

Qu. *What did the Princes to* Ieremy?

*An.* Put him in a dungeon.

Qu. *Who wrought his deliuerance?*

*Anſ. Ebedmelech* a Moore, and one of the Kings Eunuches, Chap. 38. 11.

Qu. *What learne you by that?*

*An.* That more faith sometime is found in a ſtranger, than in a mans owne countryman.

Qu. *What became of* Zedekiah *for disobeying* Ieremy?

*An.* His eyes were put out, and his ſonnes ſtaine before his face. Chapt. 39. 7.

Qu. *How went it with Ieremy?*

*Anſ.* He found fauour (as the Lord before had promiſed) with *Nebuzaradan* the chiefe Captaine, who gaue him liberty and reward, Chap. 40. 5.

Chap. 41. to the end.

Question.

WHome did Nabuchadnezar make his substitute over the Iewes in Palestine?

An. Gedaliah the sonne of Ahikam.

Qu. Who slew Gedaliah?

An. Ismael sonne of Nethaniah.

Qu. Why?

An. In envy of his government.

Qu. What did the people afterward?

An. Went vnder Iohanan into Ægipt.

Qu. Had not Ieremy forbidden them so to do?

An. Yes, but they obeyed not.

Qu. Wherefore did they not obey?

An. They feared warre and famine, Chap. 42. 14.

Qu. What followed their disobedience?

An. They were destroyed from the least to the most.

Qu. By whom?

Ans. By King Nabuchadnezar that came against Ægipt: so that what they feared in their owne country (famine and warre) fell vnto them in an other.

Qu. Who

Qu. *Who destroyed the kingdome of Babel?*

*An.* Cyrus.

Qu. *Who moved him thereunto?*

*An.* The spirit of God.

Qu. *For what cause?*

*Answ.* Because they gloried in the spoile of *Israel*, and said we offend not, because they have sinned against the Lord, the hope of their fathers, Chapt. 50.7.11.

Q. *What was* Nabuchadnezzar *called?*

*An.* The hammer of the world.

Qu. *why?*

*An.* Because he had smitten downe all the Princes, and people of the world, Chap. 51.23.

# The Lamentations of *Ieremy*.

## Question.

Q. *Of whome may we learne true and christianlike compassion?*

*An.* Of the Prophet *Ieremy*.

Qu. *Wherein?*

*An.* In

*An.* In lamenting for his countrymen the *Iewes*: notwithstanding, they had reuiled him, beaten him, imprisoned him, and sought his death, and all for his loue and good will toward them.

Qu. *Wherein consisted his loue?*

*An.* In dayly admonishing them of their sinne, that they might repent, and shewing them afore hand, what plagues would folow, if they repented not.

Qu. *What was it he did lament them for?*

*Answ.* Their subuersion and ouerthrow.

Qu. *By whome was their ouerthrow contriued?*

*An.* By the *Babilonians* their cruell enemies.

Qu. *In what maner?*

*An.* First, they were besieged: then suffred famine, in so much as they dyed in the streetes, and the mothers deuoured their owne children, Chapt.1.11. Chapt.2.12. Of Princes, they became tributarie, Chapt.1.1. Their ioy was turned to teares, Chap.1.2. Their freedome to captivity. vers.3. Their gorgeous buildings, to a deformed heape. vers.6. Their friends forsooke them,

vers.2.

verſ. 2. Their enemies laught at them. verſ. 7. Their valiant were trodden downe. Theyr young men ſlayne. Their virgins deflowred. verſ. 15. And, which was the griefe of all griefes, their GOD had forſaken them: for when they ſtretched out their hands, there was none to comfort them, Chapter 1. 16. 17.

Qu. *What may this example ſerve for?*

*An.* To admoniſh all Cities of the world, be they never ſo famous, never ſo rich, never ſo mighty, to beware how they provoke Gods wrath againſt them, through their intollerable impiety.

Qu. *What were their moſt intollerable ſinnes?*

*An.* Their deſpiſing the counſell of the Prophets: their revolting from the truth, to imbrace falſhood and vanity: and their abuſing the long ſufferance of the Lord.

Qu. *Did the Lord fore-warne them of this deſolation?*

*An.* Yes, many hundred yeares before it came, even from the time of *Moyſes*, and ſo from age to age, vntill the very houre of their captivity: as appeares, Deut. 20. 64. 65. 66.

Qu. *In this extreamity what reſort doth the Prophet ſhew them?*

*An.* The holy Mount of the God of mercy.

Qu. *How muſt they reach vnto the Mount?*

*An.* With the armes of repentance and patience: with repentance, in confeſſing their ſinnes, and being ſory for the ſame: and with patience, in humbly attending the houre of their deliverance.

Qu. *Was this all the Prophet did for them?*

*An.* No, like a holy and vertuous Paſtor, he ioyned in fervent prayer with them, that it would pleaſe the Lord to ſhorten their dayes of wretchednes, Chapt. 5.

# Ezekiel.

## Chap. 1. to 10.

### Queſtion.

BY whom was Ezekiel called to prophecie?

*An.* By God.

Qu. *Where?*

*An.* In Caldea.

Qu. *At*

Qu. *At what time?*

*An.* When *Iehoiakim* King of *Iuda*, his mother and many others lived in captivity vnder *Nabuchadnezar*, Chapt. 1.2,3.

Qu. *To what end?*

*An.* To assure them, though they had yeelded themselves prisoners to the King of *Babilon*, and had lived in servitude to him five yeares, yet the Lord would remember his promise, and bring them home againe.

Qu. *Did they distrust it then?*

*An.* Yes, and began to murmure.

Qu. *And the Lord inspired* Ezekiel *to speake vnto them for their comfort. Chap.* 2.2.

*An.* True.

Qu. *What gather we from thence?*

*An.* Gods great mercy, and their weakenes of faith.

Qu. *Did not* Ezekiel *prophesie before?*

*An.* Yes, and by the counsaile of him and *Ieremy*, *Iehoiakim* did voluntarily submit to the King of *Babel:* and therefore to excuse the Prophet, God gives him a new gift of prophecye.

Qu. *After what sort?*

*An.* A hand appeares and delivers him a booke.

Qu. *What was writ in the booke?*

*An.* Wo and lamentation, Chapt. 2.10.

Qu. *What was hee bid to doe with the booke?*

*Answ.* Eate it: that is, imprint the words thereof in his heart.

Qu. *Are none fit to be Gods messengers, but such as receive his word into their hearts?*

*Answ.* No, and meditate thereon, which is called an eating.

Qu. *How was the taste of it in* Ezekiels *mouth?*

*An.* As sweete as honey, Chapter 3.3.

Qu. *Did the people regard his message?*

*An.* As they doe now-adaies Gods Preachers, very slightly.

Qu. *Was he discomforted thereby?*

*An.* No, God imboldened him, and gave him a fore-head as hard as Adamant, to out-face their rebellion, Ch. 3.9.

Qu. *What if he had been discouraged, and given way to their sinne?*

*An.* Then the people, dying in their sinnes,

sinnes, their bloud should have bin required at his hands, Chapter 3.18.

Qu. *Who may take heede by this lesson?*

*An.* All dumbe, idle, and illiterate Ministers.

Qu. *But he teaching them, and they unrepenting, how then?*

*Ans.* Their bloud should be vpon their owne heads, Chapt. 3.18.19.

Qu. *How did* Ezekiel *prophecie the destruction of* Ierusalem?

*An.* By the parable of his haire, the one part whereof he should burne, the other cut with a swoord, and scatter the third in the winde, Chapt. 5.2.

Qu. *What did this signifie?*

*Answ.* That one part of the people should dye through famine: the second be slaine: and the third led into captivity, Chapt. 5.12.

Qu *This all this while is a threatning: how doth the Prophet comfort them?*

*Answ* By shewing that a remnant should be saved, and they should be displeased for their sinnes, and finde mercy, Chapt. 6.8.

Qu. *How did God deliver that remnant in time of vengeance?*

*An.* By setting a marke vpon them,

whereby they were knowne, as hee doth vpon all his elect, Chapt. 9. 6.

Qu. *Rehearse the Prophets words of their deliverance?*

*An.* As sure as I live (saith the Lord) I will bring you from the people, and will gather yee out of the countryes, wherin you are scattered, with a mighty hand, and with a stretched-out arme, and in my wrath powred out, Chapter 20. 33. 34. or rather Chapter 28. 25. 26.

## Chap. 10. to 20.

### Question

AFter Iehoiakim *and the rest were led into captivity, those that remained still in* Iudea, *how did they live?*

*An.* Like murderers and idolaters, Chapt. 11. 6.

Qu *Who misled them?*

*An. Iazaniah* the sonne of *Zur*, and *Pelatiah* the sonne of *Benaiah*.

Qu. *What did they boast of?*

*An.* That God had vtterlie forsaken those that were in captivity, and given the land vnto them in possession, Chap. 11. 15.

Qu. *How*

Qu. *How was that reproach punished?*

*Answ.* *Pelatiah* one of their chiefe Princes was strucke with sodain death, Chapt. 11 13.

Qu. *What may wee learne by this example?*

*Answ.* That it is dangerous to misjudge of Gods secret iudgements.

Qu. *What doth* Ezekiel *say against false Prophets?*

*An.* That they should be consumed in the middest of their vanities, Chapt. 13. 14.

Qu. *How did the false Prophets seduce the people?*

*An.* By sowing pillowes vnder their elbows, and covering their heads with vailes.

Qu. *What is the meaning of that?*

*An.* They flattered them with security, and blinded their eyes with false delusions, Chapt. 13 18.

Qu. *Why doth GOD send false Prophets, and vnlearned Preachers among his people?*

*An.* For their ingratitude, because they doe not harken to the true Prophets and Preachers, when they have them: a fault to bee much feared in England at this time.

Qu. *In the time of Gods wrath, may the wicked presume of safety, for being in company with the Godly?*

*An.* No.

Qu. *Your proofe.*

*An.* If, saith the Lord (by *Iudas*) I send my swoord through this land, and say vnto it, destroy both man and beast in it, though *Noah*, *Daniel* and *Iob* were in the middest of it, they should deliver neither sonne nor daughter, but their owne soules, by their righteousnes, Chapt. 14. 17. 18.

Qu. *How doth God (oftentimes) punish vs for sinne?*

*Answ.* Euen by the same meanes, which we made our selves to sinne: as violence with violence: lust with lust: and as he did with the *Israelites*, which caused the *Ægiptians*, *Assirians* and *Caldeans* to punish them for idolatry, amongst whome they had learned idolatry, Chapt. 16. 37, 39.

Qu. *Will God punish one for the sinne of another?*

*Answ.* No, every soule that sinneth shall suffer, the sonne shal not beare the iniquity of the father: neither shall the father beare the iniquity of the sonne: but the righteousnes of the righteous shal

shall be vpon him, and the wickednes of the wicked shall be vpon himselfe, Chapt. 18. 20.

Qu. *How is it said then, that God will punish the sinnes of the fathers vpon the children, to the third & fourth generation?*

*An.* That is meant, if the children continue in the sinnes of their fathers: but otherwise not.

Qu. *If the righteous man become wicked, what is his reward?*

*An.* Condemnation.

Qu. *If the wicked man forsake his wickednes, and live vprightly, what is his reward?*

*An.* Forgivenes, Chapt. 18. 26, 27.

## *Chap.* 21. to 37.

### Question.

WHat *sinnes beside idolatry, hastened the destruction of* Ierusalem?

*An.* Murdring of the Prophets: Oppressing the stranger: Neglecting the fatherles and widow: Prophaning the sabaoth: Sowing of dissention: Committing of incest: Taking of bribes, Vsury, and extortion, Chapt. 22. 4, 7, 8, 9, 10, 11, 12.

Qu. *Do these sinnes live at this day?*

*An.* Yes, in as ranke maner as they did then.

Qu. *What is then to be feared?*

*An.* Least we shall be punished as they were.

Qu. *You spake before of the parable of the hayre, whereby* Ezekiel *shewed the maner of* Ierusalems *overthrow: shewe me by howe many signes and parables he taught?*

*An.* By fifteene, whereof one being past before, there remaine foureteene vnspoken of.

Qu. *Rehearse them in order, what is the first?*

*Answ.* The parable of the sixe men that came with swoords, and one in white cloathing with penne and inke in his hand, Chapt. 9.

Qu. *What doth that signifie?*

*An.* The fierce souldiers that should enter *Ierusalem:* and by him in white, the mercy of the Lord, to marke such as should be saved.

Qu. *What is the second?*

*An.* The vision of the man in white, that tooke burning coales from the Altar, and scattered them abroade, Chapt. 10.

Qu. *What*

Qu. *What doth that signifie?*

*An.* The burning of the City of *Ierusalem.*

Qu. *What is the third?*

*An.* The parable of *Ezekiels* carying foorth of his stuffe out of the City by night, Chapt. 12.

Qu. *What doth that signifie?*

*Answ.* That even so the *Israelites* should be led with their burdens into captivity.

Qu. *What is the fourth?*

*Ans.* Of eating bread with trembling, & drinking water with trouble, Chapt. 12.

Qu. *What is signified by that?*

*An.* The torment of minde, and affliction of body, that should accompany the *Israelites.*

Qu. *What is the fifth?*

*An.* Setting vp a wall, and daubing it with vntempered morter, Chapt. 13.

Qu. *What doth that signifie?*

*An.* The false doctrine of the Prophets: when one did tell a lye, another would maintaine it.

Qu. *What is the sixth?*

*An.* The parable of the Vine without fruite, Chapt. 15.

Qu. *What doth that signifie?*

*An.* The

*Anſ.* That if *Ieruſalem*, which was the congregation that God had taught, did not bring foorth fruite of good living, according to his doctrine: like the barren Vine, it ſhould be throwne into the fire.

Qu. *What is the ſeaventh?*

*An.* The two Eagles, Chapt. 17.

Qu. *What doth that ſignifie?*

*An.* The two Kings of *Ægipt* and *Babilon*, ordained for the ſcourges of *Ieruſalem*.

Qu. *What is the eighth?*

*An.* The parable of the Lyon and Lyons whelps, that were given to ravin and devour, and at laſt were taken in trayles, Chapt. 19.

Qu. *What doth that ſignifie?*

*An.* By the Lyon is ſignified *Iehoahaz*, and by the whelps his two ſonnes *Iehoiakim* and *Iehoiakin*, which devoured the bloud of the Prophets, and at laſt were all three taken in the ſnares of the Kings of *Ægipt* and *Babilon*.

Qu. *What is the ninth?*

*An.* The parable of the forreſt conſumed with fire.

Qu. *What doth that ſignifie?*

*An.* *Ieruſalem* compared to a forreſt, ſhould

hould be consumed with fire, Ch.20.

Queſt. *What is the tenth?*

*An.* The Parable of the two ſiſters, *Aholah* & *Aholibah*: which were prowd, liſcivious and incontinent.

Queſt. *What doth that ſignifie?*

*An.* The two kingdoms of *Iuda* and *Iſrael*, which became Idolaters both, and therefore are compared to vnchaſt women, that forſake their husbands, to follow ſtrangers, Chap.23.

Queſt. *What is the eleventh?*

*An.* The Parable of the bad Shepheards, that fedde and cloathed themſelves of their flockes, yet neglected the care of them, ſuffring them to bee ſcattered and devoured.

Qu. *What doth that ſignifie?*

*An.* Careleſſe Magiſtrates, that being ſet to rule and governe the people, (ſo they may live at eaſe) care not what becomes of their charge: but vſe them with all tyranny and cruelty, Chap.34.

Qu *What is pronounced againſt ſuch Magiſtrates?*

*Anſ.* The Lorde will riſe vp againſt them, and require the blood of his people at their hands.

Qu. *What is the twelfth Parable?*

*Anſw.* That, of the fielde of dead bones,

bones, whereunto *Ezekiel* was brought by the spirit of God, Chap. 37.

Qu. *What doth that signifie?*

*Ans.* That as God (in the sight of *Ezekiel*) did gather the dead bones together, cloathed them with sinewes and flesh, and breathed life into them, rayfing them in the perfect shape of men, as they had lived before: so sure it was, and much more certayne, that hee was able to bring backe his children from captivity.

Quest. *Of what is that a signe vnto vs else?*

*Ans.* Of the resurrection of our bodies after death.

Qu. *What is the thirteenth?*

*Answ.* The parable of the seething pot, wherein were divers ioynts, which were taken out peece-meale, and the pot left emptie to melt vpon the coales.

Qu. *What doth that signifie?*

*Answere.* The hotte vengeance of God against *Ierusalem*; the destroying of the people by little and little, and the trying of the remnant like mettall in the fire.

Qu. *What is the fourteenth?*

*An.* The parable of the death of *Ezekiels* wife.

Qu.

Qu. *What doth that signifie?*

*An.* That, as God tooke from him, ſhee that was the pleaſure of his eyes: ſo would he pollute his Sanctuary, that was the pride and pleaſure of the *Iſraelites*, Chap. 24.

Qu. *Againſt what ſtrange nations did* Ezekiel *prophecie?*

*An.* Againſt the *Ammonites*, *Moabites*, *Idumeans*, *Philiſtines*, *Tyre*, *Zidon*, *Aegiptians*, *Aſſyrians*, *Gog* and *Magog*, and in them againſt all the enemies of Gods Church.

Qu. *What did* Ezekiel *prophecie againſt theſe people?*

*Anſ.* Deſtruction.

Queſt. *Why?*

*Anſ.* Becauſe they reioyced at the miſerie of his people, and were as pricking thornes in the houſe of Iſrael.

Qu. *How ſhould they be deſtroyed?*

*Anſ.* In the ſame manner that they had deſtroyed the Iewes, & with more cruelty.

Qu. *By whom?*

*An.* By the Babylonians.

Qu. *Of what comfort did* Ezekiel *prophecie, beſide the returne of the Iewes?*

*Anſ.* Of the commiug of Chriſt, the true ſhepheard, that ſhould give his life

life for his sheepe, Chap. 34.23.

Qu. *That and all other blessings of God, why are they bestowed vpon vs?*

*An.* Not for our deserts, but through the mercy of God, Chap. 36.22.

---

*Chapter.* 37. *to* 48.

---

Question.

WHat doth Ezekiel *prophecie of in these last Chapters?*

*Answ.* Of the re-edifying of the citie and temple of God; of the service, and orderly governement that should be amongst them, as had bin before.

Qu. *What is meant by the waters that* Ezekiel *saw issue from the Temple?*

*An.* The graces that should bee bestowed vpon the Church, vnder the kingdome of Christ. Chap 47.1.

Qu. *What is meant by the rising of the waters?*

*Answere.* That Gods graces should increase, nor decrease, Chap. 47.5.

Qu. *What by the multitude of trees, that stood on the one side, and on the other of the waters? Chap.* 47.

*Answ.* The multitude of those that should bee refreshed by the doctrine of Christ.

Qu.

Qu. *What by the meeting of these severall waters in one Sea?*

*Answ.* That all the world should be refreshed with the Gospel: and be as it were, one Temple to the Lord.

Qu. *What is meant by the wholesomnes of the waters?*

*An.* The purity and wholesomnesse of the doctrine of the true Church.

Qu. *What by the Fishers?*

*An.* Gods Preachers.

Qu. *What by the multitude of fishes?*

*An.* The great number of hearers.

Q. *What by the marshes and myrie places?*

*An.* The wicked and reprobate.

Qu. *What by the fruitfulnesse of trees that grew on each side?*

*An.* The prosperitie of the faithful.

# Daniel.

## *Chapter.* 1. *to* 4.

Question.

WHen *was* Daniel *called?*

*An.* In the time that *Ezekiel* lived, and when the Iewes

Iewes were captives in Babylon.

Qu. *Who was King of Babylon?*

*An.* Nabuchadnezzar.

Qu. *Beside the people, what did* Nabuchadnezzar *bring with him from Ierusalem,* Chap. 1.2.

*An.* The vessels of the Temple of the Lord.

Qu. *What did he with them?*

*Answ.* Placed them in the Temple of his God, Chap. 1.2.

Qu. *How did* Nabuchadnezzar *dispose of the Iewes?*

*An.* He commanded *Ashpenaz*, the maister of his Eunuches, to cull out of the Hebrew sonnes, certain that might be trayned vp to serve him, Chap. 1.3.

Qu. *What kinde of persons should those sonnes be?*

*An.* Such as were noble, witty, and of comely stature.

Qu. *What should bee done vnto those yong Gentlemen?*

*An.* They should bee instructed in the language and customes of the *Caldeans*, Chap. 1.4.

Qu. *To what purpose?*

*An.* That they might so forget their owne countrey and their countreyes religion.

Qu.

Qu. *How long should they bee trayned in this fashion?*

*An.* Three yeeres, Chap. 1. 5.

Qu. *What allowance should they have?*

*Answ.* Meate and drinke from the Kings table, Chap. 1. 5.

Quest. *Who were the chiefe amongest them?*

*An. Daniel, Sidrach, Misach* and *Abdnago.*

Qu. *How did these like of the Kings allowance?*

*Answ.* They would not eate of it.

Qu. *Why?*

*Answer.* Because they would not be defiled with the portion of the Kinges meate, which was given them, to make them forget their accustomed sobriety, Chap. 1. 8.

Qu. *What did the chiefe of the Eunuches then?*

*An.* Was affrayd, they would not looke so well as the rest of their brethren, and so the King would be incensed, Chap. 1. 10.

Qu. *But what did* Daniel?

*An.* Intreated theyr governours to trie them tenne dayes with pulse and water, and if at the tenne dayes ende they looked not as well as their othe,

fellowes,

fellowes, he should deale with them as he thought good, Chap. 1. 13.

Qu. *Did their governor give consent?*

*An.* Yes.

Qu. *And howe were they at tendais end.*

*An.* They were in better liking than all the rest that did eate of the portion of the Kings meate, Chap. 1. 15.

Qu. *What may we learne by that?*

*An.* That, with the blessing of God, the poore mans dish is as cherishing, as the rich gluttons delicates.

Qu. *What giftes did God bestow vpon these foure children?*

*An.* The giftes of knowledge and vnderstanding.

Qu. *Beside these, what gave he to Daniel?*

*An.* The gift of Prophecie, and to interprete dreames and visions, Chapter 1. 17.

Qu. *When they were brought before the King, how did he like of them?*

*An.* Found them wiser then all his enchanters and Astrologers, Ch. 1. 20.

Qu. *What did the King then?*

*An.* Dreamed a Dreame, which he could not remember, Chap. 2. 1.

Qu. *Of whom did he aske counsell?*

*An.*

*An.* Of his Inchanters Chap. 2. 2.

Queſtion. *Did they tell him what his dreame was?*

*Anſw.* No, they could not, Ch. 2. 10.

Qu. *How did the King take it?*

*Anſw.* Hee commanded, not onely they, but all the wiſe men of *Babel*, ſhould be put to death, of which number was *Daniel*, *Sidrach*, *Miſach* and *Abednago*, Chap. 2. 12.

Qu. *How did they ſcape?*

*Anſwere.* *Daniel* intreated reſpite of the King, & would tell him his dreame, and the interpretation thereof.

Qu. *Did the King give him reſpite?*

*Anſ.* He did, Chap. 2. 16.

Qu. *Whither went* Daniel *then?*

*An.* To his other brothers, Ch. 1. 17.

Qu. *What to doe?*

*Anſ.* To have them ioyne in prayer with him to their God, that it would pleaſe him to reveale this myſtery vnto him, Chap. 1. 18.

Queſt. *What ſucceſſe had they in their prayer?*

*An.* God ſhewed *Daniel* the dreame and the interpretation therof, Ch. 2. 19.

Qu. *Went he preſently to the King?*

*An.* No, hee gave God thanks firſt, and praiſed his holy Name, Ch. 2. 19.

Qu.

Question. *What was the dreame?*

*An.* An Image, the head whereof was golde, the breast and armes silver, the belly and thighes brasse, the legs yron, the feet part yron, part clay.

Qu. *How long did it seeme to stand before the presence of the King?*

*An.* Till a stone cut without hands smote it in pieces, and scattered it like the chaffe of summer flowers.

Qu. *What became of the stone?*

*An.* It turned to a great mountaine, and filled the whole earth, Chap. 2. 31. to 35.

Quest. *What was* Daniels *interpretation of the Dreame?*

*An.* By gold, silver, brasse and yron, were meant the foure Monarches of the world.

Qu. *Which was likened to gold?*

*Answere.* The *Babylonians.*

Qu. *Which to silver?*

*An.* The *Persians.*

Qu. *Which to brasse?*

*Ans.* The *Macedonians.*

Qu. *Which to yron and Clay?*

*Answ.* The *Romanes.* And as these metrals did excel one another in goodnesse: so should the foure Ages, growing still worse and worse, till the

the comming of Christ.

Qu. *What is meant by the stone?*

*An.* The kingdome of Christ, that should come at the end of these: which should overthrow the last, & remaine, when all the rest were extinct.

Qu. *How did the King reward* Daniel *for the interpreting his dreame?*

*An.* Made him a great man, a chiefe ruler over the Province of *Babel.*

Qu. *In this prosperity, did* Daniel *forget his brethren?*

*Ans.* No, hee made request to the King for them, and he advanced them likewise to great offices.

Qu. *In what place?*

*An.* In the Province of *Babel*; but *Daniel* sate as chiefe Iudge in the Kings gate, Chap. 2. 49.

Qu. *What befell afterward?*

*An.* The King set vp an Image, and commanded it to be worshipped.

Qu. *Where did he set it vp?*

*An.* In the plaine of *Dura.*

Qu. *What was the penaltie of them that did not bow to this Image?*

*An.* To be burnt in a fiery furnace.

Qu. *To what end did the King ordayne this ceremony?*

*An.* Because he feared, the Iewes (by their

their religion, would have altered the state of his common wealth, and therefore he meant to bring all to one kinde of religion.

Qu. *Who did refuse to worship this Image?*

*An. Sidrach, Misach* and *Abednago.*

Qu. *How were they dealt withal?*

*Answ.* Accused, and brought before the King.

Qu. *Why brought they not* Daniel, *as well as them?*

*Ans.* It seemed they were afrayd to accuse him, by reason of his great favor and authoritie with the King.

Qu. *What did the King to* Sidrach, Misach *and* Abednago?

*An.* Threatned them first, but when they would not yeeld, he commanded them to bee bound, and cast into the burning furnace.

Qu. *Were they destroyed by the fire?*

*An.* No, their God in whome they trusted, sent an Angell vnto them, that preserved them, and burnt the Kinges officers, Chap. 3.

Qu. *What did this to the King?*

*An.* Astonisht him, so that hee bade them come forth.

Quest. *When they came foorth, wa*

*any*

any thing about them perish?

*Anſ.* Not ſo much as a haire of their heads, nay, their garments retained not ſo much as any ſent of the fire, ch. 3.27.

Qu. *Why was this miracle done?*

*An.* As well to confirme the faith of his ſeruantes, as to make the King confeſſe the God of heauen, to bee of power aboue his idols.

qu. *Did the King make any ſuch confeſſion?*

*Anſ.* Yes, and ordained a law, that whoſoever blaſphemed the God of *Sydrab*, *Miſach* and *Abednago*, ſhould bee torne in peeces, Chap. 3.29.

## *Chapter 4. to 8.*

### Queſtion.

How oft did the King dreame?

*Anſw.* Twice.

qu. *What was his latter dreame?*

*An.* A tree in the midſt of the earth, tall and ſpreading, ſo that the fowles of the ayre did build in it: the beaſts of the fielde were covered with the ſhadow, and all fleſh fed of the fruit thereof. Then he behelde a watchman, and an Angell deſcending from heaven,

that said; cut downe the tree, breake his branches, shake off his leaves, and scatter his fruite, that the beastes may flee from vnder it, and the birdes from off the branches: Nevertheleſſe, leave the ſtumpe of his root in the earth, and binde it with a bond of yron amongſt the graſſe, and let it bee wet with the dewe of heaven, and let his heart bee changed from man to beaſt, and let his portion bee amongſt the beaſts of the field, till ſeaven times be paſt over him, Chap. 4. 8. to 13.

Qu. *What was* Dsniels *interpretation?*

*Anſ.* That the tree did repreſent the kings perſon: the heighth, breadth and fruitefulneſſe thereof, his magnificence and pompe: the cutting of it downe, his depoſition to live amongeſt the beaſtes of the fielde for ſeaven yeares, till hee did confeſſe the moſt High to beare rule over the kingdomes of men, and to diſpoſe of them according as he pleaſeth.

Qu. *Why did God ſende this viſion to the King?*

*An.* To admoniſh him of his intollerable pride and blaſphemy.

Qu. *Was hee converted at the interpretation thereof?*

*An.*

*An.* No, but continued ſtill in his pride, till GOD drave him from his kingdome.

Qu. *When was he reſtored?*

*An.* At the ende of ſeaven yeeres, when he confeſt his ſinne, and glorified God.

Qu. *What became of him afterward?*

*Anſw.* His kingdome was augmented, and he dyed in peace, Chap. 4. 33.

Qu. *Who ſucceeded him?*

*An. Evilmerodach*, & then *Balſhazar*.

Qu. *What did* Balſhazar?

*Anſw.* Made a feaſt to a thouſand Princes, and dranke wine.

Queſtion. *At what time?*

*An.* Even when *Darius* had beſieged the City.

Qu. *What plate had he to drinke in?*

*An.* The holy veſſels of the Lord, which *Nabuchadnezer* brought from Ieruſalem.

Qu. *Who dranke in them?*

*An.* He, his Princes, wives and concubines.

Qu. *Was God diſpleaſed therewith?*

*An.* Yes.

Qu. *How did he ſhew his diſpleaſure?*

*An.* By a hand writing vpō the wal.

Queſt. *What was the writing?*

*An.* God hath numbred thy kingdome, and hath finished it. } *Mene.*

Thou art weighed in the ballance, and found too light. } *Tekel.*

Thy Kingdome is divided to the *Medes* and *Persians.* } *Peres.*

Qu. *Who read it?*

*An.* *Daniel.*

Qu. *What was his reward?*

*Answ.* A purple roabe, a chaine of gold, and to be made the third ruler in the kingdome. Chap. 5.

Qu. *How long lived* Balthazer *after this?*

*An.* He was slaine that night.

Qu. *Who succeeded him?*

*An.* Darius.

Qu. *How old was he when he tooke the kingdome?*

*Answ.* Threescore and two yeeres old, Chap. 5. 31.

Qu. *What favour found* Daniel *with* Darius?

*An.* He made him one of three, that commanded a hundred & twenty governors, which were set over the whole kingdome of Babylon, Chap. 6. 2.

Qu.

Qu. *How did his fellow Officers take it, that hee being a ſtranger, ſhould bee equall with them in authoritie?*

*An.* Envyed him.

Qu. *VVas that all?*

*An.* No, they layd a ſnare to intrap his life.

Qu. *VVhat was that?*

*An.* They cauſed the King to make a decree, and ſeale it, that whoſoever did preferre any petition, either to God or man for thirty dayes, (but to the King) ſhould be caſt into the Lions den.

Qu. *Howe did they knowe this would intrap* Daniel?

*An.* Becauſe they knew that he was religious, and thrice every day vſed to pray vnto his God.

Qu. *Did* Daniel (*for this decree*) *refraine from prayer?*

*An.* No.

Qu. *VVhy?*

*An.* Becauſe he knew, t'was better to diſobey man then God.

Qu. *VVhere did his enemies eſpie him at prayer?*

*An.* In the window of his houſe which opened toward Ieruſalem.

Qu. *Did they ſtraight way attach him?*

*An.* No, they told the King firſt

Qu. *How did he take it?*

*An.* He was much grieved for *Daniel.*

Qu. *He might then have pardoned him.*

*An.* He could not becauſe of the law.

Qu. *How then?*

*Anſwere. Daniel* was attacht and throwne into the lyons den. and a ſtone put vpon the mouth of the cave.

Qu. *Where was the king at that time?*

*An.* In preſence, & ſealed the ſtone with his ſignet, that the law might bee throughly executed.

Qu. *What ſaid the king to* Daniel, *when he was let downe?*

*Anſ.* He comforted him.

Qu. *How?*

*Anſw.* In theſe wordes: Thy God whom thou alway ſerveſt, even he will deliver thee.

Qu. *Whither went the king then?*

*An.* To his Pallace.

Qu. *How did he reſt all night?*

*An.* He could not ſleepe, Cha. 6. 18.

Qu. *What did he in the morning?*

*An.* Roſe early & came to the cave.

Qu. *What ſaid he when he came thither?*

*An.* Cryed alowd, and askt *Daniel* if his God had delivered him.

Qu. *What anſwered* Daniel?

*An.* That God had ſent an Angell and ſtopt the mouthes of the Lyons.

Chapter

Chapter 6.22.

Qu. *Was* Daniel *then taken vp?*

*An.* Presently, and his accusers, their wives and children, cast downe in his stead.

Qu. *How did the Lions vse them?*

*An.* Tore them in peeces.

Qu. *What did this myracle worke in* Darius?

*An.* Two thinges: a confession of the living God: and a publication of a decree.

Qu. *What was the decree?*

*An.* That all Nations should tremble and feare before the God of *Daniel*.

Qu. *Which was the first vision that* Daniel *had?*

*An.* The vision of the foure beasts.

Qu. *What is vnderstood by that?*

*An.* The foure Monarches before spoken of.

Quest. *Of the foure, which was the first?*

*An.* The Romane Monarchy.

Qu. *Why?*

*An.* Bicause in it sprang vp the most persecutour of the Church of God, Chap.7.25.

Chapter 8. to 12.

Question

WHat was Daniels *second vision*?

*Answ.* The Ramme with two hornes, and the goate with one.

Qu. *What is vnderstood by the Ram with two hornes?*

*An. Darius*, and his two kingdomes of the *Medes* and *Persians*.

Qu. *What vnderstand you by the goat with one horne?*

*An. Alexander*, sole king of Macedonia, that slew *Darius*, and became Monarch of the world.

Qu. *Who succeeded* Alexander?

*Answ.* The Empire was divided into foure parts, by foure of his Princes: whereof *Cassander* had Macedonia: *Seleucus* Syria: *Antigonus* Asia the lesse: and *Ptolomæus*, Ægypt.

Qu. *Who succeeded* Seleucus?

*An.* His sonne *Antiochus*.

Qu. *What was he?*

*Answer.* A great persecutour of the Church, Chap. 8. 12.

Qu. *How was he put downe?*

*An.* By the hand of God.

Qu. *Did* Daniel *see the ende of their captivity?*

*An.*

An. Yes, and was told in a viſion, how many yeeres it ſhould be from the building of the Temple, to the comming of Chriſt.

Qu. *How many yeeres ſhould that be?*

*Anſ.* Foure hundreth thirtie foure yeeres.

# Hoſea.

## *Chapter 1. to 6.*

Queſtion.

WHen did Hoſea *prophecy?*

*Anſ.* In the dayes of *Vzziah, Iotham, Ahaz* and *Ezekiah*, Kings of *Iuda*: and in the daies of *Ieroboam* king of Iſrael, Chap. 1. 1.

Queſt. *How long did he prophecy?*

*Anſ.* Seaventy yeeres.

Qu. *Wherein ſtood his doctrine?*

*An.* In alluring and deterring.

Qu. *How did he allure the people?*

*Anſ.* By the ſweetnes of Gods promiſes.

Qu. *What to doe?*

*An.* To obey and love him.

Qu. *How did he deterre them?*

*Anſw.* By threatning Gods plagues to fall vpon them.

Qu. *For what?*

*Anſw.* For their vicious and wicked liuing.

Qu. *Was idolatry vſed in thoſe dayes?*

*An.* Very much.

Qu. *Where?*

*Anſwere.* In the Synagogue and other places.

Qu. *What doth the Prophet cal the Synagogue?*

*An. Diblaim:* that is, rottenneſſe.

Queſt. *What doth he call the people?*

*An. Gomer:* that is, corruption, the daughter of rottenneſſe.

Queſt. *Why doth he vſe theſe termes?*

*An.* To ſhew the filthineſſe of their Idolatry, Chap. 1.

Qu. *What is the fruit of corruption?*

*An. Lo-ammi:* that is, not my people.

Queſt. *What is vnderſtood by that?*

*Anſ.* That ſo long as wee delight in ſinne, we are not Gods people.

Qu. *What is the fruit of ſinne?*

*Anſw.* Deſtruction.

Qu. *What cauſeth Deſtruction?*

*An.* Want of knowledge, Ch. 4. 6.

Qu. *How commeth want of knowledge?*

*An.* By neglecting Gods word.

Qu.

Qu. *What doe wee fall into by want of knowledge?*

*Anſw.* Into all manner of ſinnes: as ſwearing, lying, killing, ſtealing, and whoring, Chap. 4. 2. 3.

Qu. *What is requiſite for the preventing of theſe evilles?*

*An.* Inſtruction.

Qu. *From whom?*

*An.* From the learned.

Qu. *What will the Lord doe to the Miniſter that is not able to inſtruct?*

*An.* Caſt him off.

Qu. *What to the people, that being inſtructed, doe not follow it?*

*An.* The ſame, Chap. 4. 6.

## *Chapter. 6. to 14.*

### Queſtion.

WHat is the fruit of affliction?

*Anſw.* It cauſeth vs to ſeeke to God, as the wounded to the Phiſitian.

Qu. *Will God be ready to receyve vs?*

*Anſw.* Yes, and to heale vs as he did hurt vs.

Qu. *How muſt we come to the Lord?*

*Anſwere.* With obedience in heart towardes him, and love towardes our

our neighbours, Chap.6.6.

Qu. *How will he entertaine vs?*

*An.* He will bee our God, and wee ſhall be his people, Chap 2.23. He will be ioyned vnto vs, as the Bridegroome to his Bride, never to bee ſeparated. Chap.2.20.

Qu. *But if wee keepe aloofe and come not at him, what will he doe?*

*An.* Hee will forſake vs, as we forſake him.

Qu. *For what doth the Prophet complayne againſt the King?*

*An.* For ſurfetting & exceſſe, ch 7.5.

Qu. *For what againſt the people?*

*Anſw.* For flattering their King in his wickedneſſe, Chap.7.3.

Qu. *For what elſe?*

*An.* When they cryed, they did not cry to him, Chapt.7.4. When they ſought helpe, it was at the handes of men, Chap.7.11.

Qu. *How doth God deale with vs, when we fly from him to the helpe of men?*

*An.* Spreads a net before our feete, and intangles vs in our owne devices. Chap.7.12.

Qu. *Whither did Iſrael fly for helpe?*

*An.* To Ægypt.

Queſt. *What found they there?*

*An.*

*Anſ.* Nettles in their pleaſant places, and thornes in their Tabernacles, chap. 9. 6.

Qu. *How were they plagued at home?*

*Anſ.* With famine and ſlaughter.

Qu. *With famine, how?*

*A.* The floure and the wine preſſe did not feede them, and the new wine failed them, chap. 9. 2.

Qu. *With ſlaughter, how?*

*An. Ephraim* (ſaieth the Lord) ſhall bring forth his children to the murderer, chap. 9. 13. chap. 14. 1.

Qu. *Was this the laſt of their puniſhment?*

*An.* No, *Samaria* the chiefe citty of *Iſrael* was deſtroyed, as the ſome vpon the water, chap. 10. 7. And the reſt of the Cities, the ſword fell vppon, and devoured them, chap. 11. 6.

Qu. *What became of the people that ſurvived?*

*An.* They were ledde captive into *Aſſyria*, chap. 11. 5.

Qu. *How dooth God expreſſe the terror of his iudgements againſt the wicked?*

*Anſ.* In comparing himſelfe to a whirle-winde, them to chaffe, himſelfe to a lyon, and them to his prey, whom he will ſcatter and devoure, chapter 13 3. 7.

3.7.

Qu. *How doth he expreſſe his favour to the godly?*

*An.* Hee will ſay to death, I will be thy death: and to the grave, I will be thy deſtruction, for their deliverance, chap. 13.14.

Qu. *How doe the wicked meaſure the favour of God?*

*An.* By outward proſperitie, chapt. 12.8.

Qu. *How doe the godly meaſure his favour?*

*An.* By inward graces.

Queſt. *How might* Samaria, *and the whole kingdome of* Iſrael *have avoyded their ruine?*

*An.* By hearkening to the Prophet, that tolde them of it long before.

Qu. *Are not we admoniſhed in the like maner in theſe dayes?*

*An.* Yes.

Qu. *By whome?*

*An.* By Gods Preachers.

Qu. *What muſt we learne?*

*An.* By the harmes that fel to *Iſrael*, to avoyde the like threatened to vs, if we forſake not our wickednes.

Iwl

## Ioel.

Question.

WHat doth Ioel *teach?*

*Anſ.* Repentance.

Qu. *How?*

*Anſwer.* By telling *Iuda* of the great plague that was falne vppon them, for their ſinnes.

Qu. *What was the plague?*

*An.* Famine.

Qu. *In what manner?*

*Anſ.* Their corne and fruite trees were deſtroyed.

Qu. *How?*

*An.* By catterpillers, and other cankrous wormes, chap. 1. 4.

Q. *What was the efficient cauſe of this plague?*

*Anſ.* Drunkennes and ſurfeting, ch. 1. 5.

Qu. *What was the effect?*

*An.* Men howled and cattle pined, chap. 1. 10, 18.

Qu. *What is the meanes to avoyde ſuch and the like plagues?*

*A.* Repentance & prayer, cha. 1. 14.

Q.

Queſt. *But* Iuda *not reformed by this plague, what other doth* Ioel *propheſie ſhal fall vpon them?*

*An.* The ſworde.

Qu *By whoſe practiſe?*

*Anſ.* The King of *Aſſyrians.*

Qu. *VVhat kinde of fellow doth he deſcribe him to be?*

*An.* One before whoſe face ſhould ſtand terrour, and behinde his backe deſtruction, chap. 2. 3, 6.

Qu. *How doth he teach them to auoyd this plague?*

*Anſwer* By repentance likewiſe and prayer.

Qu. *VVhat doeth the Lord promiſe if we doe repent?*

*Anſ.* For ſcarcity, abundance: I wil ſend you corne, and wine, and oyle (ſaith the Lord) and you ſhall be ſatisfied, chap. 2. 19. And for warre, peace: I will remoove farre from you your enemies, chap. 2. 20.

Qu. *VVhat doth he promiſe beſide?*

*Anſ.* Increaſe of ſpirituall graces, and the confuſion of them that were their enemies, chap. 3. 7, 18.

# Amos.

Question.

Of *what birth was* Amos?

*A.* A poore heardsmans son.

Qu. *Where was he borne?*

*Ans.* At *Tecoa*[1], a poore towne sixe miles from *Ierusalem.*

Qu. *In whose dayes did he prophecie?*

*An.* In the dayes of *Vzziah* king of *Iuda*, and *Ieroboam* king of *Israel.*

Qu. *How doeth he procure authority to his doctrine, considering he was of so base a parentage?*

*A.* By saying that his words are the words of God, chap. 3. 3.

Qu. *Against whom doth he first prophecie?*

*An.* Against *Damascus*, the *Philistines*, *Tyre*, the *Idumeans*, *Ammonites*, and *Moabites.*

Qu. *What was his purpose in that?*

*An.* To shew, if God punished the sinnes of such as scarse had any knowledge of him: much more woulde hee afflict the *Iewes*, whome hee hadde from

from age to age nurſed vp in his diſci-
pline.

Qu. *Againſt whom dooth he next pro-
phecie?*

*An.* Againſt the kingdomes of *Iſrael* and *Iuda.*

Qu. *What ſinnes of theirs doth he finde out?*

*An.* Cruelty, preſumption, ſecurity, & lacke of pitty, hoording vp of corne, and covetouſnes.

Qu. *How were they cruell?*

*Anſw.* They turned iudgement to worme-wood: that is, in ſteed of equi-
ty they executed oppreſſion, chapter 5.7.

Queſt. *What was their puniſhment for that ſinne?*

*Anſ.* They ſhould build houſes, and not dwell in them: and plant vineyards, and not eate the grapes therof, ch. 5. 11.

Qu. *Why?*

*Anſw.* Becauſe the foundation was laide by the ruine of the poore.

Qu. *How were they preſumptuous?*

*A.* Notwithſtanding Gods threat-
nings they ſtill thought themſelves in-
nocent.

Qu. *How doth he reprove that ſinne?*

*An.* By asking a queſtion.

Qu.

Qu. *What is the question?*

*An.* Can a trumpet be blowne in the Citty, and the people not be afraid? that is, can God by his Prophets crie out against sinne, and the people think there is no sinne, chap. 3. 6.

Qu. *How were they secure?*

*Ans.* They stretcht themselves vpon beds of yvorie, eate the lambs of the flocke, had musicke, drunke wine in bolles, but no man pittyed the poore, chap. 6. 4, 5, 6.

Qu. *What is the punishment for such people?*

*An.* Their feastes shall be turned to mourning: their songs to lamentation: and their ease into vnrest, chap. 8. 10, 11.

Qu. *How were they covetous?*

*An.* They swallowed vp the poore, chap. 8. 4.

Qu. *How was that?*

*An.* By hoording vp things necessary for foode and clothing, and so procuring a dearth, that they might sell deare, even the very refuse of their merchandise, and make their great measure small, and their weight little, chap. 8. 5, 6.

Qu. *What hath the Lorde sworne hee*

*will*

*will doe to such people?*

*An.* Hee hath sworne by the excellencie of *Iacob*, that he will neuer forget any of their workes, chap. 8 7. Though they digge into hell, thence hee will fetch them: though they climbe vp to heaven, from thense he wil bring them: though they sinke into the bottome of the sea, there he will command the serpent to bite them: and though they go into captivitie, he wil follow them with the sword, and set his face against them, there shal be no way for them to scape, chap. 9. 2, 3, 4.

## *Obadiah.*

### Question.

WHat sinne dooth Obadiah *complaint of?*

*An.* The lacke of charity.

Qu. *In whome?*

*An.* In brother toward brother.

Qu. *Who were they?*

*An.* The *Edomites* against the *Israelites.*

Qu. *How were they brothers?*

*A.* The *Edomites* came of *Esau*, and the

the *Israelites* of *Iacob*.

Qu. *What wrong did the* Edomites *to the* Israelites?

*An.* Ioyned with their enemies, rejoyced at their destruction, and holpe to beare away the spoyle, chapt. 1. 11, 12, 13.

Qu. *How did God punish them?*

*A.* He made the house of *Iacob* a fire, and the house of *Ioseph* a flame: and set the *Edomites* betweene them, as stubble to be devoured, chap. 1. 18.

---

## *Ionah.*

---

Question.

*WHither was* Ionah *sent?*

*An.* To *Niniveh*, the chiefe citie of the *Assyrians?*

Qu. *What to do?*

*Ans.* To preach.

Qu. *Did he obey the commandement of God?*

*Ans.* No, he broke it.

Qu. *How?*

*An.* He went an other way.

Qu. *Whither?*

*An.* To *Tarshish*.

Qu.

Qu. *What mooved him to say so?*

*An.* His owne reason.

Qu. *Why?*

*An.* Because he thought if the *Iewes* repented not by his doctrine, much lesse would the heathen.

Qu. *How did he for passage?*

*An.* Hyred a ship, and paid his fare.

Qu. *When he was at Sea, what happened?*

*Ans.* A tempest.

Qu. *Who caused that tempest?*

*An.* God.

Qu. *To what end?*

*An.* To checke the disobedience of *Ionah.*

Qu. *What did* Ionah *during the tempest?*

*An.* Sleepe.

Qu. *What did the Mariners?*

*An.* Studied to finde the cause of this disturbance.

Qu. *After what maner?*

*An.* By casting of lots.

Qu. *To whome fell the lot?*

*An.* To *Ionah.*

Qu. *What did the Mariners with* Ionah?

*Ans.* Threw him into the sea.

Qu. *Was he drowned?*

*An.*

*An.* No, though his sinne deserved it, yet God preserved him.

*Qu. How?*

*An.* He sent a whale that swallowed him.

*Qu. What followed?*

*Ans.* The tempest ceased, and the Mariners glorified God.

*Qu. But what did* Ionah *being in the fishes belly?*

*An.* Thought vppon his sinne, and cryed to the Lord.

*Qu. How did the Lord deliver him?*

*Ans.* Caused the fish to cast him vp vpon dry land.

*Qu. How long had hee bin in the fishes belly?*

*An.* Three dayes and three nights.

*Qu. And what followed then?*

*An.* The Lord spake to *Ionah* the second time, and bade him arise and goe to *Niniveh*, and preach repentance.

*Qu. Did he now obey?*

*Ans.* Yes, and cryed in the streetes, Yet forty dayes, and *Niniveh* shall be overthrowne.

*Qu. How did the people entertaine his doctrine?*

*Ans.* With feare and trembling.

*Qu. What did they?*

*Ans.*

*A.* Proclaimed a faſt from the greateſt to the ſmalleſt : the King himſelfe roſe from his throne, caſt off his roabe, and put on ſacke-cloth, commaunding all his ſubiects to do the like, and that neyther man nor beaſt ſhoulde taſte foode, till they had cryed to the Lorde for mercy.

Qu. *When the Lord ſawe their repentance, what did hee?*

*An.* Turned away his wrath, and ſaved their citty?

Qu. *How did* Ionah *take their deliverance?*

*An.* He was angry.

Qu. *Why?*

*An.* Becauſe, being a Prophet hee ſhould be found falſe of his word, and therefore beganne to vpbrayd God.

Qu. *In what maner?*

*An.* Oh Lord (ſaid he) was not this my ſaying, when I was yet in my countrey, that thou waſt a gratious God, merciſull, and ſlowe to anger, and repenteſt thee of evill, for which cauſe I fled to *Tarſhiſh?* Therefore I beſeech thee take my life, rather then let mee live in infamie.

Qu. *Whither went he then?*

*Anſ.* Out of the citty, to ſee if after

forty

forty dayes, the Lord woulde destroy the citie.

Qu. *On which side of the citty sate he?*

*An.* On the east side.

Qu. *How was he covered?*

*An.* He built him a boothe.

Qu. *What did God cause to growe ouer him to shadow him?*

*An.* A gourd.

Qu. *What became of the gourd?*

*Ans.* The next morning a worme strucke it, and it withered.

Qu. *Did* Ionah *suffer any inconvenience by that?*

*Ans.* The Easterne wind and sunne beames beat vppon *Ionahs* head, and made him faint, so that he was grieved for the losse of the gourd.

Qu. *What said the Lord to him then?*

*An.* Hast thou pitty (said he) of the gourd, for which thou hast not laboured, nor madest it grow, which came vppe in a night, and perished in a night: and wouldst thou not have mee pittie *Niniveh*, wherein there are sixe score thousand persons, that cannot discerne the right hand from the left, and also much cattle.

Qu. *What learne we by this?*

*Ans.* That we must not measure the

 provi-

providence and mercy of God, after the square of our humane affections.

Qu. *What was the finall cause of sending* Ionah *to* Niniveh?

*An.* By the sodaine repentaunce of these heathen people, to reproove the obduracie and hardnes of heart in his owne children, that many yeares were called vpon, and these but few dayes.

## Micah.

### Question.

WHat *sinnes dooth* Micah *reproue?*

*A.* The contempt of gods word.

Qu. *How did the* Iewes *contemne the word?*

*An.* In forbidding the Prophets to prophecie.

Qu. *What persons did he reproove?*

*Ans.* The Princes.

Qu. *For what did he reprove them?*

*Ans.* For selling iustice for money, and eating the flesh of the people, flaying off their skinnes, breaking their bones, and chopping their flesh to peeces, chap. 3. 1, 3.

Qu.

Qu. *What is vnderstoode by that?*

*An.* Their pilling and polling of the common wealth.

Qu. *Whom elſe did he reprove?*

*Anſ.* The Prelates for their coveteouſnes and ſymonie, chap. 3. 11.

Qu. *And whom elſe?*

*An.* The rich merchant.

Qu. *For what?*

*A.* Becauſe he is full of lies and deceipt, chap. 11. 12.

Qu. *What are the vertues he commendeth?*

*An.* Silence and patience, ch. 7. 5, 9.

## *Nahum.*

### Queſtion.

*What doth* Nahum *teach?*

*Anſ.* That it is daungerous to reſolve to live in the feare of God, and fall from it againe.

Qu. *By what example?*

*An.* By example of the *Niniviſtes.*

Qu. *Did they ſo?*

*Anſ.* Yes, they quickely forgot the preaching of *Ionas*, and the mercy that

God shewed them at that time, and turned againe to their former iniquitie: for which *Nahum* prophecies their destruction.

Qu. *And were they then destroyed?*

*Ans.* Yes.

Qu. *By whom?*

*An.* By the Caldeans.

---

## *Habacuc.*

---

### Question.

WHat doth Habacuc *preach against?*

*An.* The pride and tyranny of the Caldeans, that were puft vp with their spoiles and victories.

Qu. *What doth he compare the men of this world to?*

*An.* To fishes.

Qu. *What is his reason?*

*An.* Because, as amongst fishes, the great devoure the small, so is it among men, chap. 1. 14.

*Q. How lothsome is tyranny and pride?*

*An.* So loathsome, that the verie stones of the wall shall cry out against it, chap. 2. 11.

Q. *What did hee prophecie should be the*

end

and of the Caldeans.

*An.* Ruine and destruction.

Qu. *By whome?*

*An.* By the *Medes* and *Persians*, cha. 1.8.

## *Zephaniah.*

Question.

*When prophecied* Zephaniah?

*An.* In the dayes of *Iosiah* king of *Iuda*.

Qu. *How did he terrifie the wicked?*

*An.* By foretelling them of their vtter destruction, and carrying into captivity.

Qu. *How did he comfort the godly?*

*Ans.* By prophecying their returne, and happinesse, and the revenge God would take vpon their enemies.

## *Haggai.*

Question.

*Which are the three last Prophets?*

*Ans. Haggai, Zechariah, Malachi.*

Qu. *When were these three sent?*

*Anſ.* After the seventy yeeres of the captivity were expired.

Qu. *For what cause?*

*An.* To comfort the people, and to incorage them to haste the building of the Temple.

Qu. *Were they slacke in that busines then?*

*An.* Yes, preferring their owne private gaine, in toyling for wealth, and building themselves faire houses, before the glory of God.

Qu. *What was their reason?*

*Anſ.* They had no reason at all: yet as corrupt men that never want policie to excuse their vile disposition, pretended the time was not yet come, chap. 1.2.

Qu. *Who reproved them?*

*Anſ.* God first, and *Haggai* afterward.

Qu. *How did God reproove them?*

*Anſ.* By sending a famine amongest them.

Queſt. *How did the Prophet reproove them?*

*Anſwer.* By rebuking them in these wordes: Is it time for your selves to dwell in the seeled houses, and not to build

build the house of the Lord?

Qu. *Were they vpon this converted?*

*An.* Yes.

Quest. *What was the signe of their repentance?*

*An.* Feare before the Lord, chapter 1.12.

Qu. *How did the Lord comfort them?*

*An.* Sent his spirit vpon them: saying, bring wood and build this house, and I will be favourable vnto it, chapt. 1.8.

Qu. *Who were the chiefe of the people in this worke?*

*An. Zerubbabel* the Sonne of *Shealtiel*, and *Iehoshua* the Sonne of *Iehosadak* the hie priest.

Qu. *What was the promise of God vnto them?*

*An.* That although his house seemd nothing like so sumptuous and beautifull as that which *Salomon* built, yet if they woulde have patience, the time should come, that hee would make it farre more glorious.

Qu. *How is that to be vnderstoode?*

*Ans.* Not of the materiall Temple, built with wood and stone, but of the spirituall, which should be erected by the comming of Christ, chap. 2. 10.

Qu. *VVhat saith the Lord here of their sacrifices?*

*An.* That they were vncleane.

Qu. *How?*

*Ans.* Not in the things themselves, but because the persons that offered them, were vncleane.

Qu. *VVhat learne we by that?*

*Ans.* Neyther to offer prayer nor thankesgiving to the Lorde, but with a pure heart: for the intent of the heart, and not the word of the mouth iustifieth.

---

## Zechariah.

---

Question.

W*Hose sonne was* Zechariah?

*Ans.* The sonne of *Berechiah.*

Qu. *But why was he sent?*

*Ans.* To instruct and comforte the people.

Qu. *How did he instruct them?*

*Ans.* That they should avoyde the wickednes of their fathers.

Qu. *How did he comfort them?*

*Ads.* By telling that God would be mercifull vnto them, assiste them in their

their work, chap 1.16. Put backe their enemies, chap.1.15. Fill them with all plenty of graces, chap.1.17. Be a wall of fire about his church, and a continuall light in the midst thereof, chap. 2. 5. And that *Zerubbabel* as hee had begunne, so should he finish the Temple against all hinderaunces whatsoever, chap.4.9.

Qu. *If they did serve the Lorde, vpon whome would he cast their afflictions?*

*An.* Vpon their enemies.

Qu. *How should their zeale to Gods service be manifested?*

*An.* By their works, chap.1.3.

Qu. *What shoulde be their best clothing?*

*Anſ.* Not silks, nor pretious stones, but righteousnes through Christ, chap. 3.4.

Q. *What doth he prophecie of Christ?*

*A.* That he should be both King & Priest, by the crownes that were sette vpon the head of *Iehoshua*, chap.6.11.

Qu. *Why should those titles be attributed vnto him?*

*Anſ.* To signify al power was given vnto him spirituall and temporall.

Qu. *In what sorte was Christ promised to come?*

*An.* Humbly, and in great poverty riding vpon an asse, chap. 9. 9.

Qu. *Did the* Iewes *thinke so?*

*An.* No.

Qu. *And why?*

*An.* Because the Prophets had sette foorth his kingdome with maiestie and pompe: and that his dominion shoulde stretch from sea to sea, chap. 9. 10.

Qu. *But wherein was the error?*

*An.* In their grose and earthly imaginations, having the eyes of their mindes fixt vpon the transitory pompe of this world, and not vpon the true and spirituall glory of authority.

Qu. *After the Iewes returne, and re-edifying of the Temple, were they at peace?*

*Ans.* No, they had many afflictions and temptations, for the triall of their patience, and approoving of their faith, onely such as beleeved had the peace of conscience.

## *Malachi.*

Question.

WHat *is the first sin* Malachi *reproved?*

*An.* Obstinate hypocrisie.

Qu.

Qu. *Wherein?*

*Anſ.* In that the Iewes were manifeſt offenders, and yet ſeemed to iuſtifie themſelves, chap. 1.6.

Qu. *If we make God our Father, what hath he require of vs?*

*An.* Honour.

Qu. *If we make him our Lord, what?*

*An.* Feare, chap. 1.6.

Qu. *What is the ſecond ſinne* Malachi *reproveth?*

*An.* Careleſnes in the Prieſtes, that thought any ſacrifice was ſufficient, & did not examine whether it were according to the law or no, chap. 1.8.

Qu. *What was required in the Prieſt?*

*An.* A care in his hart to ſerve God aright, and his lippes to be a treaſure of knowledge, to inſtruct the people, chap. 2.6,7.

Qu. *What is the third ſinne the prophet reproveth?*

*Anſwer.* Their marrying wives of a ſtrange religion.

Qu. *What is the puniſhment for that ſinne?*

*An.* The Lord will cut him off that doth ſo, chap. 2. 11,12.

Qu. *What is the fourth ſinne?*

*Anſ.* Breach of wedlocke, chap 2.14

Q.

Qu. *What is the fifth?*

*Anſ.* Their diſtruſt, ſaying it was in vaine to ſerve God, ſeeing the prowde proſpered, and they were croſt, chap. 3. 14, 15.

Qu. *From whence proceeded that ſinne?*

*A.* From want of patience and ſubmitting to Gods pleaſure: for if they ſawe not Gods helpe ever preſent to defend them, they woulde ſtraiway murmure, which was a ſigne alſo of ingratitude.

Queſt. *How?*

*Anſ.* In that they forgot their former deliverances?

Qu. *Who ſhould be the next Prophet to ſucceede theſe?*

*Anſ. Iohn Baptiſt.*

Qu. *Wherein ſhould his office conſiſt?*

*An.* In ioyning the people together in one vnitie of faith, and pronouncing Gods iudgements, againſt ſuch as ſhould refuſe to receive Chriſt, ch. 4. 5.

Qu. *Who ſhould be the laſt?*

*An.* Chriſt Ieſus the true Sonne of righteouſnes, whoſe cõfortable beames of mercy ſhine vpon our ſoules to eternall happines,

*Amen.*

# The doctrine of the *new Testament.*

*Except wee abide in Christ, wee can doe no good thing.* Iohn. 15. 6.

## *The Induction.*

Question.

*WHat doth the newe Testament include?*

*An.* The Gospel.

Qu. *What is the Gospel?*

*Ans.* A message of glad tydings.

Qu. *What doth it principally containe?*

*An.*

*An.* The history of Christ.

Qu. *Vpon how many poyntes standeth the history of Christ?*

*An.* Vpon five.

Qu. *Which be they?*

*Answ.* Vpon his birth, his life, his death, his resurrection, and ascension.

Qu. *What doth his birth teach vs?*

*Answ.* That hee is the day-starre of mercy, risen to conduct vs out of the darkenesse of death, and to guide our feete into the way of peace, Luke 1. ver. 78.

Qu. *What doth his life teach vs?*

*An.* All vertues requisite for a true Christian, he being the way, the trueth, and the life, Iohn 14.6.

Qu. *What doth his death teach vs?*

*Answ.* That our debt is payde, and the rigour of the law satisfied, due to vs for our sinne, wherein consisteth our full redemption, Matth. 20.28. Gal. 4.5. Heb. 9.10.

Qu. *What doth his resurrection teach vs?*

*Ans.* The conquest over death, sin, and hell, wherein standeth our iustification, Rom. 4.25.

Qu. *What doth his ascension teach vs?*

*An.* That our passage into Paradise,

is

is by him made open, which before (through ſin) was ſhut vp againſt vs, to the intent, that where he is, we alſo may be, Ioh. 14.2,3. & 12.26.

Qu. *What doth Chriſt require of vs for all theſe benefites?*

*An.* Two things.

Qu. *Which be they?*

*Anſ.* Faith and obedience.

Qu. *What is faith?*

*Anſ.* An aſſured beliefe of all his words and deeds.

Qu. *What is obedience?*

*Anſw.* A conſtant indevour to perfourme all that hee hath commanded, Matth. 27.20.

Qu. *How doe the olde and new Teſtament agree?*

*An.* In this; that they both teach to know one God, imbrace one faith, and erect one Church.

Qu. *How doe they differ?*

*An.* Foure manner of wayes.

Qu. *Which be they?*

*An.* Firſt, touching the publication: Secondly, their effect and fruite: Thirdly, their ceremonies: and fourthly, their teachers.

Queſtion. *How doe they differ touching their publication?*

*An.*

*An.* The law was publisht with terror, the Gospel with ioy.

Qu. *How doe they differ touching their fruites?*

*An.* The fruite of the law is death. Deut.27.26. The fruite of the Gospel life, Iohn 17.3.

Qu. *How touching their ceremonies?*

*Answ.* In the Law their Altar was made of stone: in the Gospel, our Altar is Christ Iesus, Heb.13.10. In the law they did sacrifice Calves: in the Gospel, our sacrifice must be the calves of our lips, prayer and thankesgiving, Hebr.13.15. In the lawe they did circumcise the foreskin: in the Gospel, we must circumcise, and cut off the lewde affections of our hearts, Rom.2.29. In the law, their Passeover was a Lambe of the flocke, Exod.12.3. In the Gospel our Passeover is the Lambe Christ Iesus, 1.Cor.5.7. In the law the Passeover was but the shadow of the thing: in the Gospel the Passeover is the thing it selfe.

Question. *How doe they differ touching their teachers?*

*An.* The publisher of the law was man, *Moses:* the publisher of the Gospel God and man, Christ, The teachers

chers of the law fore-tolde the comming of Christ in the flesh, Esay.7.14. the teachers of the Gospel fore-tell his comming in glorie, Matth.24.30.31. and 29.31. The teachers of the lawe ledde forth the children of God to Canaan, Ios.1.2,6. The teachers of the Gospel direct them to heaven, Mat.5.3,8,10. They delivered them from the hands of humane tyrants, Exod.12.31. Iudg.16.30. Christ in the Gospel setts vs free from the hands of the spirituall tyrant the divel, 1.Cor.15.54.

Qu. *How many are the writers of the Gospel?*

*Ans.* Foure.

Qu. *Which be they?*

*An. Matthew, Marke, Luke* and *Iohn.*

Qu. *Is the subiect of these holy writers all one?*

*An.* It is.

Qu. *What method shall we then vse, to draw particular poyntes of doctrine from each of them, and not iterate one thing twice?*

*Ans.* Divide the whole history of Christ into foure parts, and every part into foure branches.

Queſt. *Content: what are the foure branches I shal dispute with you vpon in the*

*Gospel*

*Gospel after* Matthew?

*Answ.* These: Christ his birth, his persecution, baptisme, and election of his Apostles.

## Doctrine out of the Gospel *after* Matthew.

### Question.

WHat was Mathew *by profession*?

*An.* A publican.

Qu. *What were the publicans?*

*An.* Those kind of Iewes, which in the name of the Romanes, did gather vp the taxes and tallages imposed vpon the people.

Qu. *How came he to be an Apostle?*

*An.* Christ called him, as he was sitting at the receipt of custome, who presently, notwithstanding the scandals and bad reports which the Iewes had given out of Christ, and that hee himselfe was exceeding rich, left all, and followed him.

Qu. *What doth* Matthew *first set down?*

*An.*

*A.* The comming of Christ into the world.

Qu. *How is that?*

*Anſ.* Two maner of wayes.

Qu. *Which be they?*

*Anſ.* Once in the fleſh, many times in the ſpirit.

Qu. *How comes he in ſpirit?*

*An.* Two maner of waies, by grace to inſpire vs, as when the ſpirit of God fel vpon the 70. Elders, Num. 11. 16, 25. And vpon the Apoſtles, Actes 2. 3, 4. Or by faith to aſſure: as Saint *Paul* ſaith, the ſame ſpirite beareth witneſſe with our ſpirite, that wee are the children of God, Rom. 8. 15, 16.

Qu. *By what example doe wee learne Chriſts comming in the ſpirit?*

*A.* By the example of Gods appearance to *Eliah.*

Qu. *How was that?*

*An.* Firſt came a mighty winde, and tore the rockes, but God was not there: then roſe an earth-quake, but God was not there: then a fire, but God was not there: at laſt came a ſoft and ſtill winde, and God was there, 1. Kings 19. 11, 12.

Qu. *Doth Chriſt in ſpirit after the ſame maner deſcend into vs?*

*Anſ.*

*Anſ.* Yes.

Qu. *How?*

*Anſ.* Firſt, there comes the breath of his threatning voyce, to breake our ſtonie, heartes: then an earth-quake; that is, a trembling at his iudgements: Thirdly, a fire; to trie if wee repent aright: Laſt of all, a ſoft voyce of happie tidings; which is the Lambe Chriſt Ieſus.

Queſt. *How was his comming in the fleſh?*

*Anſwer.* Hee was conceived by the holy Ghoſt, and borne of the Virgin *Mary*, Matth. 1.18.

Qu. *Is this all the times hee ſhall come in the fleſh?*

*An.* No, hee ſhall come at the latter day.

Qu. *In what manner?*

*An.* With power and great glorie, Matth. 24 30.

Qu. *What to doe?*

*An.* To iudge the world with righteouſneſſe, and the people with equity: that is, to give to every one according to their deeds, Matth. 16.27.

Qu. *Why did Chriſt take vpon him our fleſh?*

*An.* To ſatisfie for our ſinnes.

Qu.

Qu. *How?*

*Answer.* In suffring vnderneath the iustice of God, what wee had deserved.

Qu. *What was the first evil that Christ suffered?*

*An.* Persecution.

Qu. *When?*

*An.* As soone as he was borne.

Qu. *By whom?*

*An.* By *Herod* king of the Iewes.

Qu. *What learne we by this?*

*Answ.* That a christian life in this world, from the day of our birth, to the houre of our death; is nothing but crosses and afflictions.

Qu. *How came* Herod *to be King?*

*An.* He bought it of *Cæsar* for a great summe of money.

Qu. *How did he behave himselfe in the kingdome?*

*Answer.* Like a bloody Tyrant, hee slew all that were of the linage of king *David*, and burnt theyr Pedigrees, because hee feared to bee driven from his seate and authoritie, by one which hee heard should spring of that family; and therefore likewise, he slew his sister and her husband that was a Iewe, and put to death his owne sonne, which he had

begot

beget vpon a Iewish woman.

Qu. *How long was it ere he could seate himselfe in the kingdome?*

*Answ.* Thirtie yeeres, continually making warre vpon the Iewes; so hardly did they indure the governement of a stranger.

Qu. *Why was Ierusalem troubled, when newes was brought of the birth of a new King, which was Christ, knowing they were weary of the governement of* Herod?

*An.* First, to flatter him, because they would seeme to be affected as hee was, for hee was greatly troubled, Mat.2.3. And secondly, because they feared there would arise a new occasion of bloodshed, by the contention of these two Kings.

Quest. *What was the end of* Herods *malice towards Christ?*

*Ans.* As it is of all persecuters of Gods people; his owne ruine: for Christ was delivered from his rage, Mat.2.13.

Qu. *Did his rage so ende?*

*An.* No, when hee sawe himselfe mocked of the Wise men, that promised to bring him worde where Christ was, hee most cruelly slaughtered all the yong children of Bethlehem, and the coastes thereabouts, thinking so to

be

be sure of his destruction, Mat. 2. 16.

Qu. *What do we learne by the massacre of so many innocents, Christ only reserved?*

*An.* That tyranny may destroy the body of Religion, but not the soule.

Qu. *Was that no fault in the wise men, to breake promise with* Herod?

*Ans.* No; it is lawfull to breake promise in any thing, wherein the honor & service of God may be hindred.

Qu. *How was Christ preserved?*

*An.* By flight into Ægipt.

Qu. *Why did Christ beeing God, give place to the fury of* Herod?

*An.* To shew that it is lawful for vs to flee from persecution, and save our lives: so it may be done without scandall to the Gospel, Mat. 10. 23.

Qu. *Why did he flee into Egypt, rather then into any other countrie?*

*An.* For 2. causes first, that the scripture might bee fulfilled, according to the Prophet Ose, *Out of Egipt have I called my Sonne:* And secondly, to shew that hee woulde forsake the Iewes for their ingratitude, and receive the Gentiles.

Q. *Wherein consisted their ingratitude?*

*An.* In stoning the Prophetes and men of God, which were sent vnto them

them for their ſoules health, Mat. 23. 37.

Qu. *How doth Chriſt prophecie their ingratitude ſhould be puniſhed?*

*An.* By threatning vnto them a ſpirituall and a corporall plague.

Qu. *What was their ſpirituall plague?*

*Anſw.* Famine of the worde, and ſcarcitie of teachers.

Qu. *What was their corporall plague?*

*An.* Ruine of theyr citie, deſolation of their Temple, and a generall diſſipation and ſcattering of theyr whole nation: at whoſe hands ſhall bee required the blood of all the Saintes, from *Abel* to *Zachary* the ſonne of *Barachiah*, whom they ſlew betweene the Temple and the Altar.

Qu. *How many were the benefites of God beſtowed vpon the Iewes?*

*An.* Innumerable: but theſe eſpecially; he ſaved *Noah* from the flood: *Abraham* from the Caldæans: he brought them afterward out of Ægypt through the red Sea: he fedde them in the wilderneſſe, with meate from heaven, and water from the rocke: fourty yeeres ſpace their garments never waxed old: hee ledde them dry-ſhod over Iordan: hee gave them poſſeſſion of one and thirtie kingdomes: he inſtructed them

in

in his true ſervice: he built them a temple: he ſupplied them daily with Prophets to be their guides: and finally, ſent his onely begotten ſonne amongſt them, to be a Phyſitian both of their bodies and ſoules, whome they moſt cruelly put to death.

Qu. *What did firſt make knowne the birth of Chriſt?*

*Anſ.* A ſtarre, Mat. 2. 2.

Qu. *How did that ſtarre differ from other ſtarres?*

*An.* In three reſpectes: firſt, as touching the place being lower fixed then other ſtarres: ſecondly, as touching the motion, moving directly forward, and not circularly: and thirdly, as touching the time, it ſhone aſwell by day as by night.

Qu. *To whome did the ſtarre appeare.*

*An.* To the wiſe men of the Eaſt, to conduct them where Chriſt was born.

Qu. *What is ſignified by the Starre?*

*An.* The Spirit of God which muſt illuminate our hearts, or we ſhall never find the way to come vnto Chriſt.

Qu. *When the wiſe men found Chriſt, what did they?*

*An.* As all men muſt doe when they have once got the knowledge of him.

Qu. *What is that?*

*Anſ.* Acknowledge our loue & ſeruice to him by our external oblations.

Qu. *What were their oblations?*

*Anſ.* Gold, frankinſence, & mirrhe: golde, as he was a king; frankinſence, as he was a prieſt; and mirrhe, as he was a prophet, Mat. 2. 11.

Qu. *But inſtead of theſe three things what doe we Chriſtians learne to offer vnto him?*

*An.* For gold, purity of life; for frankinſence, praier and thankeſgiving; and for myrrhe, patience in aduerſitie.

Q. *In the eleaventh chap. of the goſpel, Chriſt ſaith, I thanke thee Father that thou haſt hidde the knowledge of thy will from the wiſe and prudent, and haſt ſhewed it vnto babes: yet heere he ſayth, the wiſemen came to worſhippe him. What difference is there betwixt the wiſe men hee ſpeaketh of there, and thoſe mentioned here?*

*Anſ.* By the wiſemen there, hee vnderſtandeth ſuch as arrogantly depend vpon their owne knowledge, and meaſure all things by humane reaſon: By wiſemen in this place, he vnderſtandes ſuch wiſemen, as in things that belong to the honour of God and our iuſtification, reiect the power and wiſdome

of

of man, and cleave onely to the grace of God through Christ, and the serenitie of his worde. In which sense they are also called Babes, Matth. 11. verse 25.

Qu. *In professing of Christ what comfort have we?*

*An.* A threefolde comfort: first we know he is our Lord, and can and will defend vs from all our enemies: Matth. 28.18,20. Secondly, he is our teacher, and will instruct vs in all things necessary to salvation. And thirdly, our spirituall physitian, that calles vs vnto him, to comfort and heale our afflicted consciences, Matth. 11.28.

Qu. *Where is the end of the olde Testament, and beginning of the new?*

*An.* In the baptisme of Christ: for by that God doth, as it were, point vnto vs, & shew, that he is the true Messias and Saviour of the worlde.

Q. *By what signe?*

*An.* By the visible appearing of the holyghost, & the voyce that was heard, This is my dearely beloved Sonne in whome I am well pleased, Matth. 3. 17.

Qu. *How many things are required in baptisme?*

*Answer* Three: the visible element (which is water) the worde; and a promise of grace.

Q. *What was the difference betweene the baptisme of* Iohn, *and the baptisme of Christ:*

*Ans. Iohn* did baptise with water to repentaunce, but Christ did baptise with fire: that is, by his holy Spirite working in our hearts to the remission of sinnes.

Qu. *Why is* Iohn *saide to prepare the way of the Lord?*

*Ans.* Because his doctrine was repentance, and no man can come vnto Christ, except hee first confesse the damnable state hee is in through sinne, and be hartily sory for the same, faithfully beleeving onely by the merites of Christ to be delivered from thence.

Qu. *Whome did Christ first call in his service?*

*An.* Poore fisher-men.

Qu. *What doe we learne by their calling?*

*An.* Two things.

Qu. *Which be they?*

*An.* First, an example of charitie in Christ, that of his meere mercy & grace chose such poore and simple men to be the

the chiefe Pastours and pillers of his Church. Secondly, an example of faith and obedience in them, who no sooner were called, but straitway left all they had, and followed Christ, Matthew 4. 22.

Qu. *How did they follow him?*

*Ans.* Not as many Christians now adayes do, in outward shew and seeming holinesse, but with that resolution, that they willingly vnder-went, poverty, scorne, slander, and death it selfe, to shew themselves worthy schollers of so woorthy a maister. Besides, they were but once called vpon, and they came: but we are many times exclaimed vpon, and yet we come not.

Qu. *How led Christ his disciples?*

*Ans.* Two manner of wayes, bodily and spiritually.

Qu. *How did he leade them bodily?*

*Ans.* By iniuring his body to travell by sea, by land, in citty, field, mountain and vally, for the publishing of the gospel, and worke of their salvation.

Q. *How did he leade them spiritually?*

*A.* By manifesting vnto them great signes and arguments of humilitie, patience, love, fortitude, and all other vertues of the minde: so that what hee

was, such he would have them, and all that insist vpon his holy name, to be.

Qu. *Why did not Christ choose his disciples amongst the mighty, learned, & rich men of the world?*

*An.* Because the mighty stand vpon their reputation: the learned are obstinate in their opinions, and the rich enthrald with covetousnes.

Que. *Was there none then of this sorte came when Christ cald them?*

*Ans.* Yes, but they were very few: as of rich men, *Zacheus* and *Matthew*: of Gentlemen the Centurion and *Ioseph* of *Arimathea*, & of the learned, *Nicodemus*, *Gamaliel*, *Saul*.

Qu. *Did these men leave all, and followe Christ?*

*Ans.* They did.

Qu. *How then had* Mathew *a house to banquet Christ in afterward?* Mat. 9. 10.

*Ans.* To forsake all, is vnderstoode, not cleane to departe from all which they had: but to make no reckoning of their goods otherwise then they might serve to the glory of God, and the reliefe of his poore distressed members.

Qu. *Why dooth Christ call his Apostles and Ministers the salt of the earth?* Matth. 5. 13.

*Ans.*

*An.* Becauſe, as the property of ſalt is to bite, purge, and preſerve: ſo their doctrine ought to terrifie, reprove, and inſtruct.

Q. *Why are they called the light of the world?*

*Anſ.* Becauſe in doctrine and converſation they muſt be as ſhining and glorious guides to the darke mindes of the ignorant.

Qu. *What is the end thereof?*

*An.* The glory of God.

Qu. *Is it not then inough for them to preach the Goſpel openly, and with boldnes of hart?*

*Anſ.* No, they muſt likewiſe bring forth fruits of good life by their deedes of charitie, Mat. 5. 16.

Qu. *In how many things conſiſteth the vprightnes of a good life?*

*An.* In three things.

Qu. *Which be they?*

*Anſ.* In holines which belongeth to God; in righteouſnes which belongeth to our neighbour; and in ſobernes that belongeth to our ſelves.

Q. *For how many cauſes are wee bound to ſerve God?*

*Anſ.* For three cauſes: *Iure creationis*, becauſe he created vs: *Iure redemptio-*

nis, because hee redeemed vs: and iuri amoris, because he loved vs.

## Doctrine out of the Gospel after Marke.

Question.

WHat was Marke?

*A.* A disciple of *Peters*, of whome hee had learned the actes of Christ.

Q. *What are the branches to be handled in this gospell?*

*An.* The tempting of Christ, his fasting, prayer and myracles.

Qu. *When was Christ tempted?*

*A.* As soon as he had received baptisme. Whereby we learne that the spirit of God begins no sooner to worke, but it is as soone croft and overthwartedby the spirit of the divel, chap. 1. 12.

Qu. *What is the difference betweene these two spirites?*

*Ans.* The spirite of God is loving, gentle, meeke, not forcing, nor threatning, the spirite of the divell is subtile, cruel, false, and full of terror. Betweene these two spirites, the spirite of man is con-

continually tossed, the one working to our salvation, the other to our damnation.

Qu. *Who did tempt Christ?*

*An.* Two sortes of creatures.

Qu. *Which be they?*

*An.* The divell, and the Iewes.

Qu. *From whence fetcheth the divel his arguments, wherewith he tempteth?*

*An.* From three things: either from the wit and reason of man, the customs of the worlde, or from the corruption and wresting of the scriptures, as in this place it appeares.

Qu. *What doth the divell tempt vnto?*

*An.* Sinne.

Qu. *What is the nature of sinne?*

*An.* To destroy.

Qu. *What followes sinne?*

*An.* A twofolde iudgement: the one inward, as torment of conscience and decay of gifts; the other outward, as contempt and reproch of the world.

Q. *How many kinds of temptations are there?*

*A.* Two. Q. *Which be they?*

*An.* Bad, which proceede from the Divell and his instruments, and good, which proceede from God.

Qu. *How doth God vse to tempt?*

*An.* Two maner of wayes: by trials on the right hand, and by trialls on the left.

Qu. *How doth he tempt vs by trials on the right hand?*

*Anſ.* By offering vs temporall bleſſings: as wealth, promotion, and ſuch like: to ſee if we will lay hold on them iuſtly, or after an indirect and ſinnefull manner. Or, by beſtowing vppon vs temporall bleſſings to try if wee will diſpoſe of them according as hee hath commaunded, and as his vpright almners.

Qu. *How doth he tempt vs by trialls on the left hand?*

*Anſ.* By ſuffering hereſies to riſe vp amongſt vs, to ſee if they can ſeduce vs, or by common corruption of maners, when many ſlaunders, ſcandales, and iniuries are offered to prove our conſtancie, patience, and love.

Qu. *How did the Iewes tempt Chriſt?*

*An.* By frivolous queſtions to intrap his life: as whether it wer lawful to give tribute to *Ceſar*, or not, cha. 12. 14.

Qu. *VVhat is our comfort in temptation?*

*Anſ.* That if wee abide faithful and conſtant, God at the laſt will ſend his An-

Angels to deliver vs, as he did vnto our Saviour, cha. 1. 13.

Q. *Why doth God suffer vs to be tempted?*

*An.* For five special reasons.

Qu. *Which be be they?*

*A.* Firſt, to try whether we be faithfull. Secondly, to make vs ſeeke vnto him for helpe. Thirdly, the better to manifeſt his power and love in delivering vs. Fourthly, to create in our harts, a thankefulneſse for our deliverance. And fiftly, that wee may be made like vnto our Saviour Chriſt.

Qu. *Is it in the Divells power to tempt vs when he pleaſeth?*

*An.* No, he cannot do it but by the permiſſion of God, as appeares by that example where the vncleane ſpirite which Chriſt had caſt out of the man in the country of the *Gadarens*, could not enter ſo much as into the heird of ſwine, before hee hadde asked leave of Chriſt, chap. 5. 12.

Qu. *What doth this inferre?*

*A.* That we ought always to pray, that we be not led into evil temptatiō.

Qu. *After Chriſt was delivered from the tempiation of the Divell, what did he?*

*An.* As wee ought to doe in the like caſe:

case: most cheerefully endevoured to performe the will of his Father.

Qu. *What may wee therefore liken the temptation of the divell vnto?*

*A.* A blow, or a wound, which dismaies not the good christian, but rather ſtirres him vppe more forcibly to withſtand the aſſault of his enemy.

Qu. *VVhat opportunitie did the Divell watch to tempt Christ?*

*An.* When he was alone in the wildernes, and oppreſt with long faſting.

Qu. *How long had he faſted?*

*Anſ.* Forty daies, and forty nights.

Qu. *What company had he?*

*An.* None, but the wilde beaſts.

Qu. *What may wee vnderſtand by the wilderneſſe?*

*An.* The world.

Qu. *VVhat by the wilde beaſts?*

*An.* Inward and outwarde dangers thereof.

Qu. *Inward dangers of what?*

*A.* Of our owne rude and vnarmd affections.

Qu. *Outward dangers of what?*

*Anſ.* Of the vanities whereby wee continually fall.

Queſt. *What is a good remedy againſt theſe dangers?*

*Anſ.*

*A.* Fasting,& not as some suppose for forty dayes, but so long as wee live in the wildernes of this wicked world.

Qu. *What is fasting?*

*An.* Sobrietie of life.

Qu. *How many kindes of fastings are there?*

*An.* Two.

Qu. *Which be they?*

*An.* Corporal,which is a refraining from meate; and spirituall, which is an abstaining from sinne.

Qu. *When are we saide truely to fast?*

*An.* When wee keepe our eies from looking after vanities: our tongs from cursing, swearing, and evill speaking: our hearts from meditating mischiefe: our hands from practising vnlawfull actions, and our feete from treading in the way of scorners.

Qu. *What is the property of true fasting?*

*An.* It must not be done for vaineglory,but to mortifie the body: that it may be in subiection to the spirite: and to the intent wee may have the more provision for the relieving of the poore.

Que. *What are the effects that followe fasting?*

*An.* Health, perfection of memorie, sharp-

ſharpenes of wit, long life, and happi-nes of ſoule.

Qu. *VVhat is the oppoſite to faſting?*

*Anſ.* Intemperance.

Qu. *VVhat is intemperance?*

*Anſ.* An overflowing of voluptu-ouſnes, againſt reaſon and the health of the ſoule, ſeeking no other contenta-tion but the delight of the ſenſes.

Qu. *What are the effects that follow it?*

*An.* Diſorder, impudency, vnſeem-lines, negligence, imbecilitie of body, and deſtruction of ſoule.

Qu. *VVherein conſiſts intemperance?*

*An.* In ſumptuous feaſting.

Qu. *Is it not tollerable for Chriſtians to feaſt?*

*Anſ.* Yes, if it be done with mode-ration, and thankeſgiving, as it appeares by the example of *Mathew*, who feaſted our Saviour Chriſt, chap. 2. 15.

Qu. *VVhom muſt we feaſt?*

*Anſ.* Not our rich neighbours, leſt they bid vs againe, and ſo recompence be made: but the poore, maimed, lame, and blinde, and God ſhall rewarde vs at the reſurrection of the iuſt, Luke 14. 22. 13.

Qu. *May not a man both feaſt and faſt at one inſtant?*

*Anſ.*

*An.* Yes, so in the midst of his delicates hee be able to temper his affections.

Qu. *What must be ioyned with fasting to make it acceptable?*

*An.* Repentance and prayer.

Qu. *What is repentance?*

*A.* A harty sorrow for sinne, with a firme resolution never to offend again: so that it is not enough to be grieved for our sinne, except we likewise amend.

Qu. *Give me an instance.*

*An.* It is our Saviors words, Repent and amend, for the kingdome of God is at hand.

Qu. *What goes before repentance?*

*An.* Admonition.

Qu. *What followes it?*

*An.* Forgivenes.

Quest. *Who hath the power to forgive sinne?*

*An.* Christ the Son of God, ch. 2. 10

Qu. *When doth he promise to forgive?*

*An.* Whensoever we call vpon him by faith, as appeares by the example of the blinde man, chap. 10.

Que. *What doeth this his readinesse to forgive, inferre?*

*Ans.* An imitation in vs to doe the like one towards another.

Qu.

Qu. *Why?*

*An.* Because except we forgive one another, we shal not be forgiven of our Father which is in heaven, chapter. 11. 26.

Qu. *How many circumstances, as touching our selves, are to be considered in pardoning of offences?*

*An.* Sixe.

Qu. *Which be they?*

*A.* First, who it is that must forgive every one, as well the king as the subiect. Secondly, what is to be forgiven: not onely slight offences, but all capitall wrongs, whether sodaine or premeditate. Thirdly, whom they be, we must forgive: namely our Christian brother. Fourthly, how often, not seven times onely, but seaventy times seven. Fiftly, in what sort: not fainedly, but from the heart. Sixtly, when: not at the altare onely, and when we pray, but at all times when our brother shall seeme to offend.

Qu. *In how many points consisteth forgivenesse?*

*An.* In foure.

Qu. *Which be they?*

*Ans. Connivere*, to winke at our brothers offences: *condonare*, to pardon the

the qualite of the offence : *remittere*, to with-hold the punishment : and *indulgere*, to take into favour againe.

Quest. *But if the offence be such as wee must needs reproove our brother, how must it be done?*

*An.* Mildely, lovingly, secretly, and guiltlesse our selves of what we reprove him for : freely, and without feare, vpon a true and iust occasion, and at a fitte time.

Qu. *To what may we compare him that is a great reprehender of others, and never lookes vnto his owne infirmities?*

*An.* To five things.

Qu. *Which be they?*

*Answ.* To the lampe in the Temple, which giveth light to the Priest, and consumes it selfe : Secondly, to the eie, that sees all things, but sees not it selfe: Thirdly, to *Noahs* workemen that built an Arke to save *Noah*, and were drowned themselves: Fourthly, to such a one as cloathes every one, and goes naked himselfe : Fiftly, to *Esau* that was a forrester, and lived alwayes abroade, and therefore did loose the blessing at home.

Qu. *What is the gate that opens to forgivenesse before God?*

*An.*

*An.* Prayer.

Qu. *What is prayer?*

*Anſ.* A calling vppon God in the time of trouble.

Queſt. *How many ſortes of prayer are there?*

*An.* Two: Mental, conſiſting in the heart, without vtteraunce from the tongue: and Vocal, conceived in the heart, and pronounced by the tongue.

Qu. *How many are the ſpeciall properties of prayer?*

*Anſ.* Foure.

Qu. *Which be they?*

*Anſ.* It muſt be ſecret, without oſtentation: zealous without doubting to obtaine: briefe without much babling, and conſtant without intermiſſion, chap. 11. 24.

Queſt. *How many reaſons are there to proove the goodneſſe of prayer?*

*An.* Sixe.

Qu. *Which be they?*

*An.* Firſt, it is full of ioy, for in the company of God there is nothing but ioy. Secondly, God hath built a houſe, and appoynted a day for it. Thirdly, it maketh vs like the Angelles in heaven: Fourthly, it is as incenſe in the noſethrils of God. Fiftly, it doth more good

then

then almesdeedes: for by our almes wee helpe but few, but by prayer wee may profit thousands. Sixtly, it is a victorious thing, for it overcommeth God which overcommeth all things.

Qu. *When must we pray?*

*Ans.* At all times.

Qu. *Why?*

*Ans.* Because wee knowe not when the Lord wil call vs to iudgement, cha. 13.33.

Qu. *What is an enemy to prayer?*

*An.* Drowsinesse: and therefore our Saviour hath said, Watch and pray.

Qu. *How must our minde be disposed when we pray?*

*Ans.* To be in charity with all.

Qu. *What may incourage vs to pray?*

*A.* The faithful promise of the Lord that he will heare vs: Aske and yee shall have, knocke and it shalbe opened vnto you.

Q. *How was praier effectual in Christ?*

*Ans.* By prayer he wrought some of his myracles, as appeareth, chapter 9. 29.

Qu. *What is a myracle?*

*Ans.* An acte exceeding the course of nature.

Quest. *Why was it requisite that God*

*should*

*should worke myracles?*

*An.* To proove himselfe both God and man, and consequently the true Messias and Saviour of the world.

Qu. *To save, how many wayes may it be vnderstoode?*

*An.* Two manner of wayes: first, in preserving and giving temporal blessings to all: and secondly, in redeeming of some, by giving eternall happines to the elect.

Qu. *What are the myracles of Christ?*

*Answer.* Giving sight to the blinde, strength to the lame, health to the sick, walking vpon the waters, and raising of the dead, &c.

Qu. *In this respect what is Christ called?*

*An.* A Physitian.

Qu. *How doth he differ from other physitians?*

*A.* He wrought by his own power, he looked not for reward, and he scorned not to handle and touch his sicke pacients, notwithstanding the contagion of their diseases.

---

## *Doctrine out of the Gospell after Luke.*

Question.

WHat was Luke?

*A.* A Physitian of *Antioch*, and a companion with *Paul* in his travells.

Qu. *Did he write the Gospel as an eye witnes of the same?*

*An.* No: but as he had heard from *Paul* and others.

Qu. *What are the poynts from whence we must derive our argumentation in this Gospell.*

*An.* The preaching of Christ, the slanders which he suffred for the same, his apprehension, and examination.

Qu. *When began Christ to preach?*

*An.* At twelve yeres olde, when his Parents found him disputing with the doctors in the Temple, chapt. 2. 46.

Qu. *How shal we know a Preacher?*

*An.* By his fruites.

Qu. *What be they?*

*Ans.* His doctrine, if it be of God, and his conversation, if it be according to his doctrine.

Qu.

Qu. *How many things are required in a Preacher?*

*An.* Six things: to teach, to exhort, to pray, to praise, to reproove, and to encourage.

Qu. *What is it to teach?*

*An.* To declare the true meaning of the Scripture.

Qu. *What is it to exhort?*

*A.* To remember the hearers of the word what they have heard, and to bee serious with them, not to forget that which they have learned, but to bring foorth fruits of good life.

Qu. *What are the fruits of good life?*

*Ans.* Deedes of charity done to the honor of God, & good of our neighbor

Qu. *To what end are they available?*

*An.* To shew how neere or how far off we are from Christ, for he that finds by the disposition of his heart that hee wisheth well to all men, not onely his friends, but his enemies, have a sure testimony that God dooth dwell in him. Whereas contrariwise, hee that feeleth not that heate of charitie in his heart, may think assuredly God is far frō him

Qu. *Are we iustified then by works?*

*A.* Yes before men, but by faith before God.

Qu.

Qu. *What is it to pray?*

*Anſ.* To deſire of God to open the hearts of the hearers that they may be edified by their hearing.

Qu. *What is it to praiſe?*

*Anſ.* To give God thanks for them when they are ſeene to profite.

Qu. *What is it to reproove?*

*A.* To invey againſt their ſins: laying before them the iudgement of God

Qu. *What is it to encourage?*

*Anſ.* To give boldneſſe to the penitent, aſſuring them of mercy.

Qu. *What is required in the hearers?*

*An.* Five things: firſt diligent intention, not to have their minds carried away in the time of preaching through vanities: ſecondly, meditation, to ruminate vppon ſuch good leſſons as they have heard: thirdly, application, to expreſſe it in the manner of their life: fourthly, prayer for the continuance of Gods ſpirite vpon their teachers: and fifthly, thankeſgivings for the light of the goſpel.

Qu. *After what methode dooth Chriſt teach?*

*Anſ.* Sometime by parables and ſimilitudes: and ſometime more plainely and familiarly.

Qu.

Qu. *Why did he teach by parables?*

*Anſ.* Bicauſe the vnbelieving Iewes might heare and not vnderſtand, chap. 8.10.

Qu. *What is a parable?*

*Anſ.* A diſcourſe containing one thing in wordes, and another in ſenſe.

Qu. *What vices doth Chriſt reproue?*

*Anſ.* All.

Qu. *How doth he reproove ambition?*

*An.* By ſaying to his Apoſtles, Hee that ſeemeth leaſt among you, the ſame ſhalbe great, chap. 9.48.

Qu. *How pride?*

*Anſ.* He that exalteth himſelfe ſhall be brought lowe, and hee that humbleth himſelfe ſhal be exalted, ch. 18.14

Qu. *How revenge?*

*Anſ.* When *Iames* and *Iohn* ſawe the Samaritanes woulde not receive Chriſt, they will him to call for fire from heaven to conſume them: but Chriſt rebuked them ſaying, Yee wote not of what ſpirite yee are, I come not to deſtroy, but to ſave, chap. 9.55,56.

Qu. *How inconſtancie, or falling from the truth?*

*Anſ.* No man having put his hand to the plow and looking backe, is apt for the kingdome of God, chap. 9.62.

Qu.

Qu. *How neglecting of the worde when it is preached, and not bringing foorth fruits of repentance?*

*An.* It shalbe easier for *Tyre* and *Sidon* in the day of iudgement, then for such men, chap. 10. 14.

Qu. *How worldly carefulnesse?*

*Anſ.* By the parable of the rich man that built his barnes wide, and laide vp goods for many yeeres, and said to his soule, Now take thy rest, when presently God pronounced vppon him, Thou foole, this night thy soule is taken from thee, chap. 12. 19, 20.

Qu. *How else?*

*Anſ.* By the example of the Ravens, and Lillies of the field, which neither sowe, nor reape, yet God feedes them, and the Lillies are clothed with greater royalty than *Salomons*, chapt. 12. verse 24, 27.

Qu. *By what reason did Christ confute the folly of worldly minded men?*

*A.* By an argument *à minore ad maius*: by saying, which of you by taking thought can adde to his stature one cubite? If then ye be not able to doe the leſſe, how wil ye performe the greater? Luke. 12. 25, 26.

Qu. *What must then be our care?*

*An.* Not for the trash of this world, but to lay vp treasure in heaven, where neither thiefe approcheth, nor rust can corrupt, cha. 12.33.

Qu. *How reproveth Christ rash iudgement, as when wee doe condemne such vpon whome GOD executeth his iudgements, to bee greater sinners then wee our selves are?*

*Ans.* By telling vs, that except wee repent, we shall all likewise perish, cha. 13.3.

Qu. *Why?*

*An.* Because, whoso ever hath deserved worse, we (if God should enter into iudgement with vs) have deserved as bad as they.

Qu. *How doth he reproove the trust in our owne merites?*

*An.* By saying when we have done all that we can, wee are still vnprofitable servants, because wee can doe nothing but that which is our duty to do, chap. 17.10.

Qu. *Whom doth Christ pronounce blessed?*

*An.* The peace maker, the poore in spirit, the sorowfull, for they shall reioyce; the persecuted, for great shall be their reward in heaven, chap. 6.

Qu.

Qu. *Wherein doth blessednes consist?*

*An.* Not in honor, for then *Pharaoh* had beene blessed: nor in wit, for then *Ahitophel* had beene blessed: nor in wealth, for then *Achab* had beene blessed; but in the feare of the Lord.

Qu. *How is this feare preserved?*

*Ans.* By having a care to the commaundements.

Qu. *Wherein consisteth the performance of the commandements?*

*A.* Not only in brideling the hands, but in restraining the affections of the heart: as it is not enough to refraine from the shedding of blood, but from the thought thereof.

Qu. *How doth Christ threaten the cruell?*

*An.* He that in anger calles his brother foole, shall be in danger of hel fire, Mat. 5. 22.

Qu. *To what strict reckoning will bee the lascivious?*

*Ans.* Whosoever looketh on a woman, to lust after he, hath (saieth hee) committed adultery already with her in his heart, Mat. 5. 28.

Qu. *Is it lawfull for a man to putte away his wife?*

*A.* No: except it be for fornication,

Matth.5.32.

Qu. *What oathes must wee vse in our private conversation?*

*An.* Yea,yea; and, Nay,nay; for whatsoever is more then that, cometh of evill.

Qu. *By what may wee sweare?*

*An.* Neither by heaven, for it is the throne of God: nor by earth, because it is his footstoole.

Qu. *May we not sweare at all?*

*An.* Yes,before a Magistrate,for the confirmation of a truth, but not otherwise.

Qu. *What is an othe?*

*A.* A calling of God to witnes,that what we sweare is true, or to be revenged on vs, if we lie.

Qu. *May wee that are humane creatures be revenged one vpon another?*

*An.* No.

Qu. *Why?*

*An.* Bicause Christ hath said,Bless them that curse you, doe good to them that hate you,cha.21.28.

Qu. *By what reason doeth Christ binde vs hereunto?*

*A.* By an argument taken from the nature of God, who is so gracious and loving vnto mankinde, as hee maketh

the Sunne to rise, and the raine to fall vpon the iust and vniust, Matth. cha. 5. vers. 45.

Qu. *Who is iust?*

*An.* Not any man: for he that saith he hath no sinne, is a lyar, and there is no trueth in him.

Q. *How many sorts of sinners are there*

*An.* Three.

Qu. *Which be they?*

*A.* The first are such as are of a reprobate sense, neither fearing God, nor man, as *Pharaoh*, *Iudas*, &c. The second are such as before God are very impious, yet to themselves and the worlde would seeme righteous, and of this sort are the Pharises, & hypocrits: the third is of those, that in the sight of God and the world are sinners, but because they acknowledge their sinnes, and are displeased with themselves for the same, praying vnto GOD for his grace, therfore are of him reputed righteous, as *Mary Magdalen*, *Zacheus*, and the thiefe vpon the crosse.

Qu. *What is a speciall note to knowe a repentant sinner by?*

*A.* Vigilancie, that when the Lord commeth, he be not found an vnprofitable servant.

Qu. *Who are calld profitable servants?*

*Anſ.* Such as with care perform the will of their maiſter.

Qu. *VVho are called vnprofitable ſervantes?*

*An.* Firſt, ſuch as are magiſtrates and abuſe their authoritie to the hurt of ſuch as are vnder them: ſecondly ſuch as are vnder the degree of ſubiect and neglect their calling, or depraved by their wicked practiſes: thirdly, rich men that helpe not the neceſſities of the poore: fourthly, the wiſe and learned, that ſuffer the ignorant to goe a ſtray for want of their good counſel and inſtruction.

Queſt. *For all theſe good inſtructions which Chriſt gave vnto the Iewes, how did they reward him?*

*An.* Withſlander and reproch, ſaying that he did blaſpheme, & caſt forth Divells by the power of Beelzebub the Prince of Divelles, chap. 5. 21. and 11. 15.

Qu. *VVhat is blaſphemie?*

*Anſ.* To detract from the power of the holy ghoſt.

Qu. *Was it ſufficient to allay the malice of the Iewes, to ſay Chriſt was a blaſphemer?*

*An*

*Anſ.* No: the condition of enuious men is ſuch, as when they haue doone what diſgrace they can in wordes, they practiſe deedes for the ouerthrowe of them they hate.

Qu. *How did they practiſe Chriſt his ouerthrow?*

*Anſ.* By hiring *Iudas* to betray him vnto them.

Qu. *What do we learne by this, that amongſt the twelue one was a traitour?*

*A.* That euen amongſt the ſmalleſt number of Gods elect, there the Diuel hath his inſtruments.

Queſt. *For what did* Iudas *betray his Maiſter?*

*An.* For money, as many doe their ſoules, chap. 22. 6.

Q. *What was the laſt memorable thing that Chriſt did before his betraying?*

*A.* The inſtitution of the ſacrament of his body and blood.

Qu. *Of how many things doth this Sacrament conſiſt?*

*An.* Of two.

Qu. *Which be they?*

*An.* The viſible ſubſtance which is bread and wine; and the inviſible grace which is redemption by his death, to all that receiue this ſacrament worthily.

Qu. *How many things are required for the worthy receiving thereof?*

*An.* Foure.

Qu. *Which be they?*

*Anſ.* Knowledge to diſcerne a difference betwixt this holy ordinaunce and other ceremonies. Faith, to believe that Chriſt died for vs. Repentance to be ſory for our ſinnes, and charitie to forgive our brethren.

Qu. *Is it not enough then to remember Chriſt by meditation, reading and hearing?*

*An.* No: except we doe likewiſe actually receive his body and blood in the Sacrament of the altare.

Qu. *What two things did Chriſt vſe in offering his body vpon the Croſſe?*

*An.* A breaking of his body, and a powring foorth of his blood.

Qu. *What muſt our breaking be?*

*Anſ.* A contrition of heart for our ſinnes, & breaking of bread in the waies of charitie.

Qu. *What muſt our powring foorth be?*

*A.* Teares of repentance, and teares of compaſſion.

Qu. *How doe wee receive Chriſt in the Sacrament?*

*An.* Spiritually.

Q. *What place muſt we prepare for him?*

*An.*

*A.* An vpper roome in the bosome, an inward roome in the heart, a large roome to receive his retinue, a faire roome hung with the tapistry of righteousnesse, a sweete roome, decked with the flowers of love, a convenient roome with a chimney and a bed: that is, the fire of zeale, & the bed of peace.

Qu. *What must be his diet?*

*An.* Prayer and thankesgiving.

Qu. *Who his attendants?*

*Ans.* Faith, hope, and charitie.

Qu. *How shall a man know whether he have received Christ, or not?*

*An.* If he find that he doth not only heare his word, but brings forth the fruites of good doctrine, and therefore a good Christian is compared vnto a tree.

Qu. *Why?*

*Ans.* Because he hath a roote which is hope, a heart which is faith, a barke which is charity, braunches which are spirituall vertues, greene leaves which are good wordes, and fruite which is good workes.

Qu. *How was Christ apprehended?*

*An.* With billes and staves.

Qu. *How did they vse him?*

*An.* Buffeted, and set a crowne of

thornes vpon his head.

Qu. *Whither did they bring him to be examined?*

*An.* To the hie Prieſt firſt: then to *Pilate*: and afterward to *Herode*.

Qu. *What were theſe men?*

*An.* Chiefe Magiſtrates, but very wicked.

Qu. *What are godly magiſtrates called?*

*An.* Gods.

Qu. *Why?*

*A.* Becauſe they execute the iudgement of God vpon offenders.

Qu. *What was one bad note of a Magiſtrate in Pilate?*

*An.* This, that although hee knewe Chriſt to be innocent, yet becauſe of the opinion of the people, rather then hee woulde purchaſe their diſpleaſure, he delivered him over to their wil, cha. 23. 25.

Qu. *Vppon what occaſion is the friendſhip of the wicked oftentimes renewed?*

*An.* Vpon the diſgrace and downefall of the godly: as appeares by *Herode* and *Pilate*, who having beene long enemies, were now reconciled together vpon the apprehenſion of Chriſt.

# Doctrine out of the Gospel after S: Iohn.

Question.

WHat was Iohn?

*A.* An Apostle, and the entirely beloved of Christ, chap. 13. 23.

Qu. *How did he write the Gospel?*

*An.* As both an eie witnes, and an eare witnes of that which Christ had said and done.

Qu. *What followes in this place to bee handled?*

*An.* These foure branches: the conviction of Christ, his execution, resurrection, and ascension.

Qu. *Were not the Iewes satisfied with the imprisonment of Christ?*

*An.* No: they sought likewise to put him to death.

Quest. *Why did they pursue him with such hatred, having doone so many good deedes among them?*

*A.* Vpon the same reason, that vice pursues vertue, iniquitie godlines, falsehood trueth, and darkenes light.

Q:

Qu. *How were they blinded?*

*An.* By rage and their owne affections.

Qu. *What are the affections?*

*An.* Like whirle-winds, when they have once got the vpper hand over reason, as appeareth by the Iewes that would heare nothing, but cried, Crucifie him, crucifie him, cha. 19. 15.

Q. *What did they obiect against him?*

*An.* That he did seduce the people, blaspheme, was not *Cæsars* friend, and worse then *Barrabas* a thiefe.

Queſt. *How did they say he seduced the people?*

*An.* By falſe doctrine, in not attributing righteouſneſſe by the Law, cha. 5. 24.

Qu. *How blaſpheme?*

*An.* In calling himſelfe the Sonne of God, chap. 10. 33.

Qu. *How not to be* Cæsars *friend?*

*An.* In making himſelfe a king, cha. 19. 12.

Qu. *How worſe then* Barrabas?

*A.* In that they thought a blaſphemer worſe than a thiefe.

Qu. *What kinde of thiefe was* Barrabas?

*An.* One that by inſurrection ſought

to

to rob the peoples hearts of obedience which is a kinde of ſpirituall theft.

Queſt. *How many ſortes of thieves are there?*

*An.* Three.

Qu. *Which be they?*

*An.* Firſt, ſuch as corrupt the minds of others by their lewd examples: hypocrites, ſlanderers, and detracters of good mens vertues. Secondly, ſuch as teach lies, whereby the ſoules of the hearers are robbed of eternall bliſſe. Thirdly, ſuch as attribute vnto themſelves, the benefite of health, wealth, or liberty, and ſo deprive GOD of his glory.

Q. *How many kinds of corporall thieves are there?*

*An.* Two.

Qu. *Which be they?*

*An.* Domeſticall and forraine.

Qu. *Whom call ye domeſticall thieves?*

*An.* All ſuch as purloine from their maiſters, parents, husbandes, wives, or friendes: or negligently ſuffer them to incurre any loſſe or detriment, which they might prevent.

Qu. *Whom call you forraine thieves?*

*An.* All ſuch as rob their neighbors, either by falſe weights and meaſures,

bad

bad wares, or subtile practises: all lawiers that make good causes bad, or bad good: all debters that never thinke to pay, and all creditors that triumph over the bodies of their poore debters, by imprisonment, or any other kind of oppression.

Qu. *How did Christ confute the obiections of the Iewes?*

*A.* First, by saying he was the way, the trueth, and the faithfull shepheard, and therefore did not seduce the people, cha. 14.6. and 10.11.

Que. *How secondly?*

*A.* By saying what he did, he did by the inspiration of the holy-ghost, and power of God the Father, and therfore did not blaspheme, chap. 1.32. and 10. 30.

Qu. *How thirdly?*

*An.* By protesting openly, that what was due vnto *Cæsar*, ought to be given vnto *Cæsar*, and therefore was not enemy to *Cæsar*.

Qu. *How fourthly?*

*An.* By shewing he came to enrich them with all the treasure of happy life, and therefore was no thiefe like *Barabbas*, cha. 6.48. and 7.38.

Qu. *Were they not satisfied with this?*

*Aus.*

*An.* No not though *Pilate* the chief Magistrate, before whom he was indited, did certifie them from the iudgement seate, that hee found no fault in him, chap. 18. 38.

Qu. *Why did not Pilate then set him free?*

*An.* Because hee respected more the displeasure of the people, then the discharge of his owne conscience, wherin he shewed him selfe a bad magistrate.

Qu. *What are the true markes of a good Magistrate?*

*A.* Wisedome, valour, impartiality, not to be humorous, not to be covetous, nor cruell.

Qu. *When is he wise?*

*A.* When he discerneth rightly betweene falshoode and trueth.

Qu. *When valiant?*

*An.* When he feares not to execute the tenour of the Lawe.

Qu. *When impartiall?*

*Ans.* When hee neither respecteth the rich for their authority, nor disdaineth the poore for their baseneese and inferiority.

Qu. *How is he without humour?*

*An.* When he executeth iustice for the love of vertue, and not for hate, envy,

vy, or a malitious ſtomacke againſt the party called in queſtion.

Qu. *How is he not couetous?*

*Anſ.* When he doth not buy or ſell iuſtice for reward or bribes.

Qu. *What is iuſtice?*

*A.* The ſquare of life, attributing to every man that which is his due.

Qu. *What is iniuſtice?*

*An.* The diſorder of life, withholding from men the iuſt meaſure of their deſerts.

Qu. *When is a Magiſtrate cruell?*

*An.* When he is wholy ſet vpon ſeveritie, without any thought of pittie or compaſſion.

Qu. *Was* Pilate *altogether without compaſſion when he gaue iudgement vppon Chriſt?*

*An.* No: he had a kinde of compaſſion, but it was counterfaite and therefore though he would waſh his handes never ſo often, he cannot cleare himſelf from the guilt of innocent blood.

Queſt. *How many ſortes of cruelty are there?*

*An.* Three.

Qu. *Which be they?*

*Anſ.* The firſt is of ſuch as procure it, who nevertheleſſe will not execute

it

it themſelves, and this was the crueltie of the Iewes: the ſecond is ſuch, as deuiſe not themſelves to be cruell, but when the ſword is put into their hãds, or the meanes given vnto them, do not ſpare forth-with to execute it with all immanity and brutiſhnes of heart: and this is the cruelty of tyrants and wicked men put in authority. The third is of ſuch as neglect their ducty towardes them that are in daunger, neceſſitie or tribulation: whome they both ought and might ſave and help if they would: and ſuch was the cruelty of *Pilate*, and is the cruelty of al ſuch as ſee the innocent and guiltleſſe wronged, and will not help and ſuccour them.

Qu. *How many wayes may we help the diſtreſſed?*

*An.* Five maner of wayes.

Qu. *Which be they?*

*An.* Either in perſon, when we travel and labour for their deliverance: or with our goods, in relieving their wãts: or with our good words, to comforte them: or with our counſell to direct them: or with our power quite to deliver them.

Qu. *Had Chriſt any ſuch friends?*

*An.* No, nor did he neede them, becauſe

cause he would have delivered himself, if it had pleased him.

Qu. *Where were his Apostles?*

*An.* Fled from him.

Qu. Peter *boasted hee would die for him, and did hee now forsake him in this extreamity?*

*A.* He did not only forsake him, but he flatly forswore he knew him.

Qu. *How often?*

*A.* Three times the same night that Christ was apprehended, cha. 18.

Qu. *What learne we by this?*

*A.* The incõstancy of flesh & blod, and the ficklenes of worldly friends.

Qu. *What became of* Iudas *that betraied him?*

*An.* As of a pernitious conspirator.

Qu. *How was that?*

*An.* He hanged himselfe.

Qu. *Who gave him that iudgement?*

*An.* His owne guilty conscience.

Qu. *How many offices of torment doth a guilty conscience include?*

*Ans.* Foure.

Qu. *Which be they?*

*An.* Of an accuser, a juror, a judge, and an executioner.

Qu. *How of an accuser?*

*Ans.* In laying our sinnes to our charge,

charge, Rom. 2. 15.

Qu. *How of a Iurour?*

*Anſ.* By giving in evidence againſt vs.

Qu. *How of a Iudge?*

*An.* In condemning vs.

Qu. *How of an Executioner?*

*An.* By inflicting deſerved puniſhment.

Queſt. *What is it to have a good conſcience?*

*An.* To live in continuall torment and hell of minde.

Qu. *What was the maner of Chriſt his execution?*

*An.* The death of the Croſſe.

Qu. *What extreamity did he ſuffer before he was nailed vpon the Croſſe?*

*An.* He ſweat water and blood, was falſly accuſed, buffeted, ſpit vpõ, ſcourged, reviled, crowned with thorns, and his garments parted before his face.

Qu. *What extreamitie did hee indure vpon the Croſſe?*

*A.* His hands and feet were nailed, his ſide pierced with a ſpeare, he dranke vinegar and gall, was forſaken of God, and reiected of the world.

Qu. *For whome did hee ſuffer all theſe torments?*

*Anſ.*

*An.* Not for any offence of his, for he was immaculate, but for our sinnes which were infinite.

Qu. *To what end did he suffer them?*

*An.* To the satisfaction of the iustice of God, and the redemption of our soules.

Qu. *What learne we by that?*

*An.* His obedience to God the Father, and his love towards vs.

Queſt. *Wherein appeared his obedience towards God?*

*An.* In two things.

Qu. *What be they?*

*A.* In performing al God had commaunded, which is called active obedience: and in patient bearing all that was imposed vpon him: which is called passiue.

Qu. *Wherein appeard his love towards vs?*

*Anſ.* In giving his life for vs, when we were yet his enemies.

Qu. *What is life?*

*Anſ.* The power and vigour of the soule expressed by the instrument of body.

Qu. *What are the opinions of Atheists touching life?*

*An.* Some thinke, because a man liveth

veth no longer then he breatheth, that the life of man is nothing but a puffe of winde. Some againe, becauſe the loſſe of much blood bringeth the loſſe of life, therfore they eſteeme the life to be nothing elſe but blood. And other ſome, bicauſe in death they perceive no difference betweene men and beaſts, therefore they hold our life to be as the lives of bruite beaſts, vaniſhing without immortalitie of ſoule, but all theſe opinions are corrupt and lewd.

Qu. *Why ſo?*

*An.* Becauſe they are grounded onlie vpon the corporall ſenſes.

Qu. *How doe you proove the ſoule immortall?*

*A.* Becauſe it is the Image of God, which is a ſpirite and eternall: for there muſt alwaies be an agreement betwixt the Image, and the thing whereof it is an Image.

Quu. *What part of Chriſt then did ſuffer death?*

*An.* His humanity.

Qu. *Of what dooth his humanitie conſiſt?*

*Anſ.* Of body and ſoule, like vnto ours, ſinne onely excepted.

Qu. *Did his ſoule ſuffer death?*

*Anſ.*

*An.* It did.

Qu. *Why then the soule is not immortall?*

*Ans.* There be two kindes of deaths: one corporall, which is a dissolution of the soule from the body: an other spirituall, which is a separation of the soul from the presence of God. And in this sense it is said, that Christ his soule did die: insomuch as for a while it was excluded from the presence of God.

Qu. *What parte of Christ did suffer?*

*An.* His Deitie, by which he did overcome death.

Quest. *How did his victory over death appeare?*

*An.* By his resurrection.

Qu. *When was that?*

*An.* Vpon the third day.

Qu. *What benefite have wee by his resurrection?*

*An.* The assurance of the immortality both of soule and body: and that sin, death, nor hell shall have any power over vs, so long as we beleeve in him.

Qu. *How proove you that?*

*An.* By his owne wordes: I am the resurrection and the life: he that beleeveth in me, though he were dead, yet hee shall live, chap. 11. 25. And againe,

hee

hee that beleeveth in the Sonne, hath life everlasting: and he that beleeveth not in the Sonne, shall not see life, but the wrath of God abideth in him, cha. 3.36.

Qu. *What kinde of people helde opinion that there is no resurrection?*

*An.* The Saduces, and therefore they tempted Christ with the question of the woman that had seven husbands whose wife shee should be at the day of the resurrection.

Qu. *How doth Christ answer this question?*

*Ans.* By saying, that in the Kingdome of heaven, they neyther marry, nor are married, but are as the Angels of God.

Qu. *What are they called that amongest vs deny the resurrection?*

*An.* Atheists.

Que. *How many sortes of Atheists are there?*

*An.* Two.

Qu. *Which be they?*

*A.* The one, that perswade thēselves the soule is mortall, aswell as the body: the other, that albeit they have some opinion of the immortality of the soule, yet they thinke there is no hell or punishment for sinne after this life.

Qu.

Qu. *How dooth the Scripture disprove the first?*

*An.* By saying, that whosoever believeth in Christ, shall not perish, but have eternall life, chap. 3. 15.

Qu. *How the second?*

*Ans.* By the wordes that God shall say to the wicked at the day of iudgement: Depart from me yee cursed, into everlasting fire, which is prepared for the divell and his Angels, Math. 25. 41.

Que. *How many sortes of Angelles be there?*

*An.* Two: good, and bad.

Qu. *Of what substance are good Angels?*

*An.* Not of the nature and essence of God, nor immortall of themselves, but have their immortalitie of God, who both gives it vnto them, and preserves them in it, and could take it from them if he would.

Que. *What difference is there betwixt the spirits of men, and of Angels?*

*Ans.* The spirits of men are ioyned vnto bodies, the spirits of Angelles are not.

Qu. *Are not the spirites of men celestiall?*

*Answer.* Yes, not in respect they are drawne

drawne from the nature of God, but in respect of the agreement that is betwixt them.

Qu. *What difference is there betwixt soule and spirite?*

*A.* Soule is common to all men living, aswell Infidelles as others: but spirit is properly in those that are regenerate and borne anew, by faith and the holy-ghost.

Qu. *To whome did Christ first appeare after his resurrection?*

*A.* To *Mary Magdalen*, and afterward three severall times to his Apostles.

Qu. *How long was hee vpon the earth after his resurrection?*

*An.* Fortie dayes, and then he was taken vp on high, and a cloude received him, Acts 1.3,9.

Qu. *Where was Christ when hee was taken vp?*

*An.* Vpon mount *Olivet*.

*The end of the Gospels.*

# The Actes.

## Question.

*After that Christ ascended into heaven, whome did hee leave on earth for the building vp of his church?*

*An.* His eleven Apostles.

Qu. *How did he strengthen them?*

*An.* By sending the holy ghost vnto them, cha. 2. 4.

Qu. *In what likenesse did the holy ghost appeare?*

*An.* In the likenesse of fiery tongs, chap. 2. 3.

Qu. *With what did it indue them?*

*A.* With the knowledge of languages.

Qu. *To what end?*

*An.* That they might preach to all Nations.

Qu. *Was that their office?*

*An.* Yes.

Qu. *Who inioyned them thereunto?*

*An.* Christ, cha. 1. 8.

Quest. *Vpon how many points did their office consist?*

*An.*

*An.* Of two.

Qu. *Which be they?*

*An.* To baptise and to instruct.

Qu. *How did they baptise?*

*A.* In the name of the Father, of the Sonne, and of the holy Ghost.

Qu. *How did they instruct?*

*An.* Two maner of wayes.

Qu. *Which be they?*

*A.* By testifying the death, resurrection, and ascension of Christ, & teaching of faith, repentance, & good works, cha. 2. 23, 24, 25, 38.

Qu. *What power had they given them to confirme their doctrine?*

*An.* The power of working myracles: as making the lame to goe, healing the sicke, and raising the dead, cha. 3. 6. and 9. 34. 40.

Qu. *Who stood against them?*

*An.* The practise of the Divell.

Qu. *Who defended them?*

*An.* The providence of God.

Q. *How did the Divell practise against them?*

*An.* By raising vp conspiracies, tumults, commotions, persecutions, slanders, and by bringing them to imprisonment, stripes, and death.

Quest. *To what purpose and end didde*

*the Divell doe this?*

*An.* To overthrowe, or at the least, to ſtop the courſe of their preaching, if it had beene poſſible.

Qu. *How did God defend and preſerve them?*

*A.* He revealed the conſpiracies againſt them, cha. 9. 24. He pacified the tumults and commotions, chap. 19. 35. to 41. Hee ſent them refuge in time of perſecution, chap. 14. 6. He converted the heartes of their ſlaunderers, chap. 2. 37. Hee delivered them out of priſon cha. 5. 19. Hee comforted them when they were beaten, chap. 5. 41. and 23. 11. and in death he gave them life, ch. 14 19.

Qu. *Who conſpired againſt them?*

*An.* The Iewes.

Qu. *How?*

*An.* When *Paul* was impriſoned by them, ſome forty of them and more, tooke an oth, that they would not eate nor drinke vntill they had ſlaine *Paul*, Acts 23. 12, 13.

Qu. *Vnder what colour would they execute their malice?*

*Anſwer.* Vnder colour to have him brought forth to be examined, & they by the way would murder him.

Qu.

Qu. *Howe did God reveale this conspiracie?*

*An.* *Paules* sisters sonne over-heard it, and was sent to tell the captaine of the castle of it, chap. 23. 20, 21.

Qu. *What did the Captaine when hee heard it?*

*An.* Sent *Paul* with a power of men for his guarde to *Cæsarea*, to *Felix* the chiefe governor.

Qu. *Who raised tumult against them?*

*Ans.* The Iewes, and one *Demetrius* a silver-smith at *Ephesus*.

Quest. *Against which of the Apostles did* Demetrius *raise a tumult?*

*An.* Against *Paul*, *Gaius*, and *Aristarchus Paules* companions.

Qu. *Why?*

*An.* Because they spoke against Images, by making of which hee got his living.

Qu. *What was* Demetrius *intent by his commotion.*

*An.* To have *Paul* and his disciples suppresst.

Qu. *How did God prevent their purpose?*

*Ans.* The Towne-clarke pacified the people, and the men were let goe, chap 19. 35.

Qu. *Who was the Divels instrument to persecute the Apostles?*

*An.* *Herode* in *Iudea*, and the vnbelieving Iewes in *Iconium*, *Thessalonica* and other places.

Qu. *Whome did* Herode *persecute?*

*An.* He killed *Iames*, and put *Peter* in prison, cha. 12. 2, 3.

Qu. *Who was Gods instrument to deliver* Peter?

*An.* An Angell.

Que. *How was* Herode *punished for his cruelty?*

*A.* He was eaten to death of worms chap. 12. 23.

Qu. *Whom did the vnbelieving Iewes persecute at* Iconium.

*An.* *Paul* and *Barnabas.*

Qu. *How were they delivered?*

*An.* God gave them knowledge of their danger.

Qu. *Whither went they for refuge?*

*An.* To *Listra* and *Derbe* cities of *Licaonia*, cha. 14. 6.

Qu. *Who were persecuted in* Thessalonica?

*An.* *Paul* and *Sylas.*

Qu. *How escaped they?*

*An.* Their friends sent them away by night to *Berea*, chap. 17. 10.

Q

Qu. *Who were the Divil's instruments to slander the Apostles?*

*An.* The Iewes.

Qu. *Where?*

*An.* At *Iernsalem.*

Qu. *In what manner?*

*An.* By saying (when they spoke all manner of languages) that they were drunke with new wine, cha. 2. 13.

Qu. *How did God make them repent their slaunder?*

*A.* By touching them with remorse of conscience.

Qu. *Who were the Divells instruments to imprison the Apostles?*

*An.* King *Herode*, the Iewes, and the Romane substitute.

Qu. *Who was Gods instrument to deliver them?*

*An.* An Angell, and such men as he raised to be their friends, cha. 5. 19.

Q. *How did God comforte the Apostles when they were beaten?*

*An.* By speaking vnto them in visions, chap. 23. 11.

Qu. *To which of them did he give life to death?*

*An.* To *Paul.*

Qu. *In what manner?*

*An.* When *Paul* was stoned by the

men of *Listra*, and carried out of the citty for dead, God raised him vp againe even in the midst of the disciples that stoode about him, chap. 14. ver. 19, 20.

Qu. *What learne we by the sequele of this discourse?*

*A.* That God by simple men in spite of all tyranny, repleniſhed the whole world with the sound of his gospel.

Qu. *But* Paul, *as we reade in the eight chapter, persecuted the church, & consented to the death of* Steven, *how came he then to be an Apostle?*

*An.* The Spirite of God (in whose hands are the hearts of all men) converted him from a persecuter to a preacher: so that amongst all the Apostles, none was more zealous, nor added more Soules to the Church, then hee did.

Qu. *How doth that appeare?*

*An.* By his painefull travell through many countries, his stripes, imprisonment, stoning, danger by land and Sea, which he ioyfully suffered for the love of Christ Iesus.

Qu. *Why did God suffer his chosen servants to be so iniuriously handled of the worlde?*

*A.*

*An.* For three reasons.

Qu. *Which be they?*

*An.* That hee himselfe might be the more glorified by their deliveraunce, their enemies more iustly condemned and his servants more worthy of their reward in heaven.

Qu. *As they were painefull to teach, were the people as ready to follow their doctrine?*

*A.* Many were of those whose harts were prepared for that calling: but otherwise they that were not, refused.

Qu. *It appeareth then that faith is the only gift of God.*

*Ans.* It is: and increaseth in vs by hearing of his worde: as appeareth by *Lydia*, the woman of the *Thyatirians*, whose heart the Lord opened, that she attended to the doctrine of *Paul*, chap. 16 14.

Qu. *What strange conversions were there made by the Apostles?*

*An.* The conversion of the Æthiopian Eunuch, of *Cornelius*, of *Elymas*, and *Paules* Iayler.

Qu. *Why did the conversion of these men seeme more strange then the rest.*

*An.* Because in the eie of the worlde both for their calling and quality, they

seemed more vnlikely to be converted then any other.

Qu. *How?*

*Ans.* The Eunuch was of the heathen that worship strange gods, ch. 8.37 Cornelius a souldier, whose sterne profession might seeme to harden his heart against the first impression of Christian faith, chap. 10.5. *Elymas* a coniurer, and one that practised with the divell: and the Iaylor, a forwarde minister to execute the cruelty of such as persecuted Christ and his Church.

Q. *How did the converted shew themselves afterward to be Christians?*

*An.* By their good workes.

Qu. *What were they?*

*A.* The Eunuch planted the gospel in *Ethiopia*, *Cornelius* vsed much prayer and almes-deedes: & the Iaylor dreſt the wounds of *Paul* and *Sylas*, and refreshed them with meate.

Qu. *It is not then enough for vs to bee Christians in name, but wee must also be so in nature?*

*An.* True, for otherwise we shal be sure to vndergoe the wrath of God.

Qu. *By what example?*

*An.* By the example of *Ananias* and *Sapphyra*, and of *Eutychus*.

Qu.

Qu. *What were their faults?*

*A. Ananias* and *Sapphyra*, after they were received into the Church, didde not with their whole hart addict themselves to the service of God.

Qu. *Wherein did they faile?*

*An.* In that, whereas it was accustomed amongest them to employ all their goods to the benefite of their brethren; they kept backe a parte to their owne private vse.

Qu. *How were they punished?*

*A.* With sodaine death, chapt. 5. 5, 10.

Qu. *If God shewed such severity vpon them, in that they distributed not their whole substance to the maintenance of christian charity: what ought they to feare that will bestow nothing, no not so much as the superfluitie of their riches, to the relieving of their distressed brethren?*

*An.* Not only death of body in this worlde, but destruction of soule and body in the world to come, vnlesse they amend.

Qu. *Wherein did* Eutichus *offend?*

*A.* Being of the congregation of the faithfull, as he sate with others to heare *Paul* preach, neglected his doctrine (as at many Sermons with vs we may

see

see the like) and fell into a sleepe.

Qu. *How did God punish him?*

*A.* He made him an example to the whole assembly, by suffering him to fal from the third loft, so that hee lay for dead, till *Paul* revived him.

Qu. *But our Christians sit lowe, and in their Pewes, and therefore needs feare no such danger.*

*Ans.* True, they needs not feare falling to the ground, but they may sit in dread of a greater fall.

Qu. *What is that?*

*An.* From the top of heaven to the bottom of hell, if when they shoulde heare the woorde of God, they suffer sleepe to stop their eares.

---

## *Saint Paules Epistle to the Romans.*

---

Question

WHat was the cause the Apostles writ Epistles?

*An.* The variety of nations whom they had converted, with whom

whom they could not always in person be conversant, and therefore they sent their mindes vnto them in writing.

Qu. *To what end?*

*An.* To cherrish their yoong faith, which otherwise (like a greene tree that hath not taken deepe roote) might bee shaken with contentions and errours.

Q. *Was there any such thing in Rome, at such time as hee sent this Epistle thither?*

*An.* Yes.

Qu. *What was it?*

*A.* The Iewes began to despise the Gentiles, and the Gentiles the Iewes.

Qu. *Wherfore did the* Iewes *despise the* Gentiles?

*An.* They thought them vnworthie to bee partakers of grace thorough Christ, because they were not vnder the Law aswell as they.

Qu. *How did the* Gentiles *despise the Iewes?*

*An.* They thought them more vnworthy of Gods favor through Christ, because they had refused him for their Messias, to whom onely he was sent.

Qu. *How doth* Paul *take vp this controversie?*

*An.*

*An.* By prooving them both guilty of monstrous sinnes, and therefore vnfit either to reproove other.

Qu. *Of what doth he proove the Gentiles guilty?*

*An.* Of Idolatrie, for though they had not the Lawe written, yet by the frame of heaven and earth, they could not but knowe there was an omnipotent God, and therfore they ought not to have worshipped Idols, chap. 1.20.

Qu. *What doth he hold the Iewes guilty of?*

*An.* Of presumption: in thinking they could be iustified by the Lawe, so that neither in the Lawe, nor out of the Lawe (that is, before the Lawe was given) can there be any righteousnesse.

Qu. *What then must they depend vpon for their iustification?*

*A.* Onely faith in Christ Iesus, who had performed the Lawe for them: for to heare the Law, was no cause of iustification; but to performe the Lawe, which none was able to doe, but onlie the Son of God, cha 2.13. and 3.20,25.

Que. *How dooth* Paul *distinguish the Law?*

*An.* Into the law of the Letter, and the law of faith.

Qu

Qu. *What doth the law of the Letter?*

*An.* Shew vs what sinne is, but not purge vs from sinns.

Qu. *What is the Lawe of faith?*

*An.* Righteousnesse obtained without the Lawe.

Qu. *How proveth he that?*

*An.* By the example of Abraham, who was iustified by faith, before hee was circumcised; that hee might not thinke circumcision cause of his iustification, chap. 4. 10.

Qu. *How then doth hee draw the Iew and the Gentile to agreement?*

*An.* By shewing them that both the circumcised and the vncircumcised shall be saved, if they beleeve.

Qu. *What doth beliefe bring?*

*An.* Peace of conscience towardes God, through our Lorde Iesus Christ, chap. 5. 1.

Quest. *What doth peace of conscience bring?*

*An.* Ioy in tribulation.

Qu. *What tribulation?*

*An.* Patience.

Qu *What patience?*

*An.* Experience.

Qu. *What experience?*

*An.* Hope that will not deceive vs.

Qu.

Qu. *How is our hope made vndeceivable?*

*An.* By the loue of God.

Qu. *Wherein?*

*An.* In that, when wee were yet his enemies, hee gaue his onely begotten Sonne to death for vs.

Qu. *How became we Gods enemies?*

*An.* By the sinne of Adam.

Qu. *Whether was greater, the condemnation that came through the sin of* Adam, *or the iustification that came through the righteousnes of Christ?*

*An.* The iustification that came by the righteousnes of Christ.

Qu. *Why?*

*An.* Because by one sin onely came damnation, but Christ by righteousnes hath forgiuen many sinnes, that is, not onely the sinne of Adam whereto we were guilty, but many other sinnes of our owne, which wee haue since committed.

Qu. *What bringeth vs to the knowledge of sinne?*

*Anſ.* The Lawe, for if wee had not knowne lust, then the Lawe had not saide, Thou shalt not lust.

Q. *Then the more sinne is manifested, the more grace abounds.*

*An.*

*An.* It doth.

Qu. *May we therfore sinne, that grace may abound?*

*An.* God forbid.

Qu. *Why not?*

*Anſ.* Becauſe when in baptiſme we are made partakers of grace, wee die to ſinne, and riſe againe to newnes of life, chap. 6.6.

Qu. *What is it to die to ſin?*

*Anſ.* To aboliſh the workes of the fleſh.

Queſt. *What is it to riſe to newnes of life?*

*An.* To followe the woorkes of the ſpirite.

Queſt. *What call you the workes of the ſpirite?*

*An.* Faith, charity, peace, concord, mercy, love, &c.

Queſt. *What call you the workes of the fleſh?*

*An.* Pride, envy, ſlouth, gluttony, uncharitablenes, &c.

Qu. *How are they rewarded?*

*Anſ.* With death: for the reward of ſinne is death, chap. 6 13.

Queſt. *How are the workes of the ſpirit rewarded?*

*An.* With eternall life, cha. 6.2,3.

Qu.

Qu. *Are we all subiect to death by the Lawe?*

*An.* We are.

Qu. *How then can the Lawe be good which is cause of much ill?*

*An.* Yet the Law is holy and good, and ordained to give vs life, but that sinne working in vs, alters the property of the Lawe, so that in steede of life, we finde death, chap. 7. 10.

Qu. *How shall we avoyde this danger?*

*An.* By living after the Spirite.

Quest. *Who are they that live after the spirit?*

*An.* Such as God in his foreknowledge hath predestinated thereevnto, cha. 8. 30.

Quest. *Are all men predestinate to be saved?*

*Ans.* No, some are made vessels of wrath to destruction, as other some are made vesselles of mercy prepared for glory, chap. 9. 15.

Qu. *Is God then the cause of any mans condemnation?*

*An.* No, but sinne which raigneth in man.

Qu. *What are they called which are ordained to be saved?*

*An.* The children of God.

Qu.

Qu. *How are we made the children of God?*

*An.* Thre maner of wayes.

Qu. *Which be they?*

*An.* By election, creation, & adoption.

Qu. *Why are these blessings bestowed upon vs?*

*Ans.* Not for any desert of ours, but through the meere love and mercie of God.

Qu. *What recompence doth hee require of vs for them?*

*An.* Nothing but love.

Qu. *How is our love shewen?*

*An.* If we suffer neither tribulation, persecution, famine, nakednes, perill, nor sword to separate vs from Christ.

Quest. *When are wee separated from Christ?*

*An.* When we do, or consent to do any thing contrary to his will.

Qu. *Why must wee indure any extremity rather then revolt from God?*

*A.* Bicause the afflictions of this life are not worthy of the glory which shal be shewne vnto vs in the life to come. chap. 8. 18.

Qu. *Doe we obtaine that glory then by workes?*

*Ans.*

*An.* No, but by the mercy of God only, yet works, and the good motions of the spirite testifie to our consciences in the meane space, that such a reward is layde vp for vs.

Qu. *How are we put from that glory?*

*An.* Only by our sinnes.

Qu. *To whom was the covenant of this glory made?*

*An.* To the Iewes first, and then to the Gentiles.

Qu. *How did the Iewes loose it?*

*An.* By thinking to become righteous by the Lawe.

Qu. *How did the Gentiles obtaine it?*

*An.* By beleeving in Christ, so soon as they heard of his name, cha. 9. 30.

Qu. *Why could not the Iewes be righteous by the Lawe?*

*An.* Becausse they coulde not fulfill the Lawe.

Qu. *Are the Gentiles then righteous by fulfilling the Lawe?*

*An.* They are.

Qu. *How do they fulfill the Lawe?*

*An.* Not in themselves, but in the worke of Christ, who hath fulfilled it for them, and for all others that beleeve in him, so that his righteousnesse is become theirs, chapt. 10. 4, 9.

Qu.

Qu. *Are all the* Iewes *reiected?*

*An.* No, God hath reserved a remnant to be saved, chap. 9. 27.

Qu. *Are the* Gentiles *all accepted?*

*An.* No, but only such as heare the word, and beleeve.

Quest. *But some have not heard the word, therfore they shall be excused?*

*A.* Not so, the sound therof is gone through the earth, therefore none can pleade ignorance, chap. 10. 18.

Qu. *Because we are* Gentiles, *and accepted by our beliefe in the place of the vnbeleeuing* Iewes, *ought we to despise them in respect of our selves?*

*An.* No.

Qu. *Why?*

*An.* Because wee are not so accepted, but we may be reiected, nor they so reiected, but they may be received: for if God graffed vs into the true vine, which were but wilde branches, much more may he graffe the Iewes, which were the true branches, into the true stocke againe, chap. 11. 17.

Qu. *Why dooth S.* Paul *vrge this similitude?*

*An.* To shutt vp the contention betweene the Iewes and the Gentiles, that neither should despise other: because

cause they were alike in beliefe, and vnbeliefe.

Qu. *After the deciding of this controversie, and certaine principall poynts of religion (as faith and iustification) declared, wherein dooth* Paul *shew wee ought to strive one to excell another?*

*Answ.* In vnity and vprightnesse of life.

Qu. *How is that to be performed?*

*An.* By offring vp our selves a lively sacrifice vnto God.

Qu. *What is a lively sacrifice?*

*An.* To cast off the works of darknes, and put on the armor of light.

Qu. *How must we cast off the workes of darknesse?*

*An.* By conforming our selves after the will of God, and not after the fashion of the world, chap. 12. 2.

Q. *What are the workes of darkenesse?*

*An.* To embrace pride rather then humility, lust rather then chastity, hate rather then love, rebellion rather then obedience, gluttony rather then abstinence, &c.

Qu. *What is the armor of light?*

*An.* To dispose our minds after the contrary.

Qu. *It seemes then by beeing commanded*

*did to sacrifice our bodies; that every christian is a Priest?*

*An.* True, we are.

Qu. *How are wee consecrated?*

*An.* Not by the infusion of oile, but by the inspiration of the holy Spirite.

Qu. *When?*

*An.* At our baptisme.

Qu. *Do all christians serve the office of priesthoode?*

*An.* No.

Qu. *Why?*

*A.* Bicause their sacrifice is not such as it should be.

Qu. *How comes that to passe?*

*An.* By reason they preferre not sorow before ioy, death before life, rebuke before honour, ennemies before friendes, for the love of Christ, and as he in his life did for our example.

Qu. *To whome is it given to doo these things?*

*A.* To all: but not after a like measure.

Qu. *What must they do that have privilege of grace above others?*

*An.* Not boast of it, but help to further them that want, chap. 11 3.

Qu. *By what example are wee taught to doo?*

*An.*

*An.* By the example of the members of a mans bodie: for as when the foot is offended, the rest of the members, as the eie, hand, and tongue strait minister to it, so ought it to be in the members of Christ his body, when one faints, the rest must relieve it.

Quest. *Who is the head of the mystical bodie?*

*An.* Christ.

Qu. *Who are the eyes?*

*An.* His Preachers.

Qu. *Who are the eares?*

*An.* Hearers of his word.

Qu. *Who are the handes?*

*An.* The Magistrates.

Qu. *Who are the feete?*

*An.* The subiects.

Qu. *What is the duty of the Preachers?*

*An.* To teach with sincerity.

Qu. *What is the duety of the hearer?*

*An.* To attend with reverence.

Quest. *What is the duety of the Magistrate?*

*An.* To rule with Iustice.

Qu. *What is the duety of the subiect?*

*An.* To obey with love.

Quest. *What are the sinewes that binde these ioyntes of the mysticall body together?*

*An.*

*Answ.* Compassion, and brotherly love.

Qu. *What is compassion?*

*An.* A suffering with our Christian brethren, or a like feeling of the hurt that hee shewes to them, as if it were happened to our selves.

Qu. *What doth it produce?*

*An.* A distributing to their necessitie; as counsel to them that erre, comfort to all them that mourne, and food to them that hunger, clothing to them that are naked, and harbour to them that are harbourlesse, chap. 12. vers. 15, 17.

Qu. *How are these vertues performed* [illegible]?

*An.* By continuance in prayer.

Qu. *What vices give place to compassi-* [illegible]?

*An.* Hate, revenge, arrogancy, and [illegible] love.

Qu. *Why must wee not hate?*

*An.* Because God hath commaun- [illegible] love, cha. 12. 10.

Qu. *Why must we not revenge?*

*An.* Because revenge is the Lordes, [illegible]. 12. 19.

Qu. *Why must we not be arrogant and* [illegible] *minded?*

*Anſ.* Becauſe wee are all of one linage, and no man hath any thing of himſelfe, but what is given him of God.

Qu. *What is ſelfe-love?*

*An.* To be wiſe in our owne conceits.

Qu. *Dooth our duety onely extend to the body of our Chriſtian brother?*

*An.* No, but to his minde alſo.

Qu. *How is that?*

*Anſ.* We muſt take heede that wee offend not his conſcience, by eating of meates, or obſervation of dayes, chap. 14 21.

Qu. *When are theſe precepts to be put in execution?*

*Anſ.* Out of hand.

Qu. *Why?*

*An.* Becauſe the time of our ſalvation draweth neere, chap. 13. 11.

Qu. *When to be left off?*

*An.* Not in death.

Qu. *Why?*

*Anſ.* Becauſe, whether we live or die, we live and die to the Lord, chap. 14. 8.

Qu. *How dooth Saint Paul conclude his Epiſtle to the Romans?*

*An.* With two things.

Qu. *What be they?*

*An.* With exhortation and prayer.

Qu. *What doth he exhort them vnto?*

*An.* The reading of the Scriptures, thankesgiving, and to beware of false prophets.

Qu. *Why doth he exhort them to reade the Scriptures?*

*An.* Because whatsoever is written, is written for their and our instruction, chap. 15 4.

Qu. *Why to thanksgiving?*

*Anſ.* Because of the mercy of God bewen vnto all.

Qu. *Why to beware of false prophets?*

*A.* Because they raise divisions and opinions in the Church, contrary to the doctrine of Christ, chap. 16. 17.

Qu. *What is his prayer?*

*An.* That they might be filled with all ioy and peace that come by faith, and with all abundance of hope.

Qu. *What is hope?*

*A.* An assured expectation of blessednes to come; to which Christ Iesus bring vs, Amen.

Qu. *From whence did* Paul *write this Epistle?*

*An.* From *Corinth.*

# 1. Corinthians.

Queſtion.

WHere was Paul when he writ this Epiſtle to the Corinthians?

*An.* In *Syria.*

Qu. *What was the cauſe that moved him to write?*

*Anſ.* The ſects and diviſions that in his abſence tooke roote in the Church of *Corinth.*

Qu. *What were they?*

*An.* Some held of *Paul*, ſome of *Apollo*, and ſome of *Cephas.*

Qu. *How doth he reproove them?*

*An.* By ſhewing them that Chriſt is one, and his religion one, and therefore ought not to be divided; and howſoever *Paul*, *Apollo*, or *Cephas* plant, it is nothing, except God give the increaſe chap. 3. 6.

Qu. *Whence then proceedes the knowledge of the Scripture?*

*Anſ.* From the Spirit of God, chap. 2. 12.

Qu. *Who is the meanes?*

*Anſ.* The Preacher, cha. 3 9.

Qu. *How ought he to deliver the word?*

*Anſ.* Not in the inticing ſpeach of mans wiſedome, but in the plaine evidence of the ſpirit, chap. 2. 4.

Qu. *Why?*

*Anſ.* Becauſe the wiſedome of the world before God is fooliſhneſſe, and that which the world accounts fooliſhnes, is wiſdome before God, cha. 3 19.

Q. *What is their offence then that perſwade themſelves, the Goſpell is not well taught, except it be ſette foorth with eloquence of ſpeach?*

*A.* They make the Croſſe of Chriſt of none effect, attributing that vnto men, which belongs to the pvwer of God, cha. 1. 17.

Q. *What are the inconveniences which come by controverſies in religion?*

*An.* Vice paſſeth away vnpuniſhed, and the Congregation is ſcandalized chap. 5. 2, &c.

Qu. *What be the vices Saint* Paul *noteth in the* Corinthians?

*A.* Arrogancie, inceſt, going to lavv one with another, and fornication.

Queſt. *How would he have arrogancie reclaimed?*

*An.* By humility; if any man among you seeme to be wise in this worlde, let him be a foole, that he may be wise cha. 3. 18.

Qu. *How incest?*

*An.* By excommunicating the party, chap. 5. 5.

Qu. *How going to Lawe?*

*An.* By choosing some one or an other of their brethren, to set concorde betweene them, without expence of time and further charge, chap. 6. 5.

Qu. *How fornication?*

*An.* By marriage, to avoyde fornication, let every man have his wife, chap. 7. 2.

Quest. *Which doth he most commend, marriage, or single life?*

*An.* Single life.

Qu. *Why?*

*A.* Bicause it is most apt for the service of God, by reason it is freed from cares the other is entangled with, chap. 7. 32, 33.

Qu. *Doth he not likewise taxe them of idolatry?*

*An.* Yes, and of thinking the minister a burden to the congregation.

Qu. *How doth he reprooue the first?*

*An.* By shewing, that although the

fear

feare God in heart, yet it is not lawfull for them to eate with Idolaters.

Qu. *Why?*

*An.* Because in so doing, they may wounde the weake consciences of others, chap. 8. 11, 12.

Quest. *How doth hee reproove the second?*

*An.* By shewing, that he which feedeth the flocke, is woorthy to eate of the milke of the flocke, chap. 9 7.

Qu. *By whose example doth hee teach them to avoyde these enormities?*

*An.* By the example of the Iewes, who were ambitious, full of strife, despisers of the Prophets, and prophaners of holy things, chap. 10.

Quest. *Why are they taught to avoyde these things?*

*An.* Because their bodies are the Temples of God, and therefore they ought not to make them the temples of the divell, by suffering themselves to be polluted with such vncleannes, chap. 6. 16.

Qu. *When do they avoyde them?*

*Answ.* When they doe all things in puritie of spirit, and to edification, chap. 14.

Qu. *What is the best ground of edification?*

*An.* Love.

Qu. *How do you proove it?*

*Anſ.* Becauſe hee that teacheth, although he ſpeake with the tongue of an Angel, and have not love, is like a tinkling cimbal, ch. 13. 1. He that hath faith able to remove mountaines, and want love, it is nothing, Exod. 2. And he that giveth all he hath to the poore, and be without love, profiteth nothing, Exod. 3.

Qu. *Love then is neceſſary in all the poynts of religion.*

*An.* It is, for hee that comes to the Lordes Table without love, is an vnwoorthy gueſt: And hee that prayeth and is not in love, calleth for vengeance on himſelfe.

Qu. *Wherein did the* Corinthians *abuſe prayer?*

*An.* In not obſerving the cuſtome of time.

Qu. *What was that?*

*An.* To pray bare headed, cha. 11. verſe 4.

Q. *Wherein did they abuſe the Lords ſupper?*

*An.* In that ſome came with a car-

nall

nall desire to eate, and some had filled themselves before, cha. 11. 21.

Qu. *What was the presumption of their women?*

*Answer* They tooke vppon them to teach, which is not allowable, cha. 14. 34.

Quest. *What principall thing was to be observed amongst their teachers?*

*Answer.* Not to teach nor pray in a strange tongue, by which the people coulde not be edified, nor wherevnto they could not say, Amen, cha. 14. 2, 16

Qu. *What is the last error that* Paul *confutes in them?*

*An.* Their doubting of the resurrection.

Qu. *How doth he confute it?*

*A.* By shewing that Christ is risen, which is the first fruit of them that shal rise, chap. 15.

Qu. *How doth he proove that Christ is risen?*

*An.* By the testimony of the Apostles, and of others that sawe him: but lest this might not be sufficient, he confirmes it also by reason.

Qu. *How is that?*

*A.* That vnlesse there be a resurrection, faith and preaching are both in

vaine, chap. 15. verse 14.

Qu. *How dooth* Paul *conclude this Epistle?*

*Answ.* With an exhortation for the relieſe of the poore.

## 2. Corinthians.

### Question.

*From whence was this second Epistle to the* Corinthians *written?*

*Answ.* From *Philippi*, a Citty in *Macedonia.*

Qu. *What are the principall circumstances to be considered?*

*An.* Three.

Qu. *Which be they?*

*An.* The cauſe why hee writte, the persons whome hee toucheth, and the matter whereof he treateth.

Queſt. *What was the cauſe of his writing?*

*An.* The inflexible nature of some, that notwithſtanding his former perſwaſions, ſtill deſpiſed his authority.

Qu. *Who are the persons?*

*Anſ.*

*A.* The false teachers, himselfe, and the *Corinthians.*

Qu. *What is the matter?*

*A.* A confutation of his detracters, & a confirmation of his own doctrine.

Q. *How confutes he his detracters?*

*A.* By prooving them teachers, not for love, but to fill their owne bellies, and that they were boasters of other mens labors, cha. 10. 15. and 11. 20.

Quest. *How doth he confirme his owne doctrine?*

*An.* Three wayes.

Qu. *Which be they?*

*Ans.* First, in respect of the ground thereof, which is Christ Iesus, cha. 4. 5. Secondly, in respect of the fruit which it had brought foroth in them; which was faith, patience, and love, chap. 8. 7. and 9. 2. Thirdly, in respect of his own constancy, whome the persecutions of the world had sealed the true minister of God.

Qu. *How?*

*An.* In that, neither imprisonment, stripes, watching, fasting, stoning, danger by sea, nor danger by land, coulde terrifie him from proceeding in his calling, cha. 6. 4. and 11. 24. to 30.

# To the Galatians.

Queſtion

WHat was the cauſe Paul writte to the Galatians?

*A.* Their declining from that which he had taught them.

Qu. *What was that?*

*An.* Faith in Chriſt Ieſus.

Qu. *How declined they from faith?*

*Anſ.* In thinking to be iuſtified by the workes of the Lawe.

Qu. *How doth he rebuke them?*

*A.* By ſhewing, that as many as are of the workes of the Law, are vnder the curſe, chap. 3. 10.

Qu. *How were they delivered from this curſe?*

*A.* Chriſt hath redeemed vs by being made a curſe for vs, cha. 3. 13.

Qu. *What doth he then counſell them to doe?*

*An.* To forſake the beggarly traditions of the lawe, as circumciſion and the obſervations of dayes and times, chap. 4. 9, 10.

Qu.

Qu. *What is his reason?*

*An.* Because neither circumcision, nor vncircumcision availe any thing, but a new creature, chap. 6. 15.

Q. *What is vnderstoode by a new creature?*

*An.* One regenerated by faith, as being dead to sinne, and risen againe through Christ to newnes of life, cha. 2. 19, 20.

Qu. *How are we knowne to be regenerate?*

*Ans.* If we bring forth the fruites of the spirite.

Qu. *What are the fruits of the spirit?*

*Ans.* All kindes of vertuous living, chap. 5. 22.

Qu. *Where was* Paul *when hee writte this Epistle?*

*Ans.* At *Rome.*

## *Paul to the Ephesians.*

### Question.

*What was the estate of the* Ephesians *when* Paul *writte vnto them?*

*Ans.*

*Ans.* As it is of all these amongest whom Gods word hath beene sowen.

*How is that?*

*An.* The good seede of *Paules* doctrine, was mingled with the cockle and weedes of false teachers.

Qu. *In such a needefull businesse, howe chance he did not rather goe vnto them, then write?*

*A.* Because he was prisoner in *Rome.*

Qu. *What methode doth he vse in confirming the* Ephesians *in the faith, which he had before taught them?*

*An.* First hee vseth an admonition, then a prayer, and last of all an exhortation.

Qu. *Of what doth he admonish them?*

*Ans.* Of foure things.

Qu. *Which be they?*

*An.* First, he shewes that they were predestinated to the calling of Christians, before the foundation of the world, and therefore it was nothing that had hapned vnto them by chance, chap. 1. 4. 11. Secondly, he puts them in minde, that the ground of their faith is Christ Iesus, to whome all power, both in heaven and earth was given, & therefore they needed not to stand doubtfull of their reward, cha. 1. 20. to

23. Thirdly, he recordes in what estate they were before they were called.

Qu. *What was that?*

*A.* That they were vnder the power of Satan, and dead through sinne, & therefore being now quickened by the spirite of Christ: the farther they were off from grace, the greater debters they are now for the same, chap. 2. ver. 2, 4, 5. Fourthly, he biddes them not faint, because of the persecution which they saw was layde vpon him.

Q. *What reason shews he for that?*

*Answ.* Because it was to their glory, 3. 13.

Qu. *In what respect could his persecution be to their glory?*

*A.* In this: that seeing him constantly indure imprisonment and death, for the trueth of the gospell which hee had preached vnto them, they might assure themselves his doctrine was the word of God, and no tradition of man.

Qu. *For what doth hee pray to God for them?*

*An.* For three things.

Qu. *Which be they?*

*A.* First, for the strength of his holy spirite, chap. 3. 16. Secondly, that hee would give thē a faithful heart, *eod.* 17.

And

And thirdly, to indure them with vnfained charitie.

Qu. *How manifolde are his exhortations?*

*Ans.* Two-folde.

Qu. *As how?*

*Ans.* Generall and particular.

Qu. *What is his generall exhortation?*

*Ans.* Certaine obſervations common to all men: as to walke worthy of their calling, cha. 4. 1.

Qu. *What is their calling?*

*An.* Chriſtianity.

Qu. *What is the end thereof?*

*Ans.* Eternall life.

Qu. *Who hath called vs thereunto?*

*Ans.* God the Father, by his Sonne Chriſt Ieſus, chap. 3. 11.

Qu. *By what meanes?*

*Ans.* By two kinds of meanes.

Qu. *Which be they?*

*A.* Firſt by outward meanes, as by afflictions and perſecutions: and ſecondly, by inward meanes, as by the working of Gods word in our heartes, and the wholeſome admonitions of his holy ſpirit, chap. 4 30.

Qu. *How may we walke worthy of our vocation?*

*A.* If we avoyde lying, anger, theft, filthy

filthy speaking, and imbrace humilitie, meekenesse, patience, charitie, and vnitie of spirit, cha. 4. 2, 3. and 25. to 31.

Qu. *What is humilitie?*

*An.* Not to preferre our selves before others, not to despise others, in respect of our selves.

Qu. *What is meekenesse?*

*A.* Not to be easly moved to anger.

Qu. *Is it not lawfull then to be angry with such as offend vs?*

*An.* Yes, so wee be not angry vnto sinne; nor let the Sunne go downe vpon our wrath, cha. 4. 26.

Q. *How may we be angry, and not sin?*

*An.* If we so bridle our fury, as that we breake not foorth into any wicked or vnlawfull act.

Qu. *What is patience?*

*A.* A quiet digesting of wrong, and leaving the revenge to God.

Qu. *What is charitie?*

*A.* A compunction of hart, whereby one Christian is incited to help and succour another.

Quest. *What call ye the vnitie of the spirit?*

*A.* An agreement togither of Gods people in true faith and doctrine without sect or dissention.

Qu.

Qu. *Why ought we to walke in vnity of spirite?*

*An.* Bicause, God which hath created vs, Christ which hath redeemed vs, and the holy ghost which hath sanctified vs, is but one, and the meanes whereby wee are saved one, that is to say, faith, and therefore wee ought to agree together in minde, as children of one father, or as heires ordained all for one happy inheritance, chapter 4, vers. 4, 5, 6.

Que. *Having declared what the vertues be which saint Paul would have vs follow; rehearse the vices which he would have vs avoyde?*

*An.* Lying (as I saide before) theft, anger, and filthy talking; and out of the 5. chapter, covetousnesse, fornication, drunkennes, false doctrine, foolish and idle iesting.

Qu. *What is a lie?*

*An.* A counterfeit and false declaration of the thought and minde, as when we speake one thing, and thinke another.

Qu. *What is theft?*

*Ans.* Not onely to steale with the hand, but all manner of deceit and vnlawfull gaine.

Qu.

Qu. *What is anger?*

*Answ.* A desire of revenge for some wrong doone vnto vs, or vnto them whom wee love.

Qu. *Of how many sortes is it?*

*Ans.* Of two.

Qu. *Which be they?*

*An.* Naturall, or diabolicall.

Quest. *What call you the naturall anger?*

*Answ.* The anger that is in a Magistrate towardes the subiect, a father toward his childe, or a maister toward his servant or scholler: for the due correction of such vices, as they perceive in them to the dishonor of God.

Qu. *What is diabolicall anger?*

*An.* So to be incenst, as to wish the destruction of any one.

Qu. *Wherein consists filthy communications?*

*An.* In swearing, cursing, blaspheming, immodest wordes, and ydle iesting.

Qu. *How must Christians then frame their daily conference?*

*Answer* In such sort as it may be to the edification one of another, speaking vnto themselves, in Psalmes and Hymnes, and spirituall Songs; and giving

ving thankes to God for all things, cha. 5.19,20.

Qu. *What is covetousnesse?*

*An.* A greedinesse to gaine, without regarde to their owne necessities, or the necessitie of others.

Qu. *What is fornication?*

*An.* A polluting of the soule with lust of body.

Qu. *What is drunkennesse?*

*Ans.* A confounding of reason, and the senses, by immoderate drinking.

Qu. *What is false doctrine?*

*An.* Any thing that is taught contrary to the trueth of Gods word.

Qu. *How are they saide to leade their lives, that delight in any of these abuses?*

*An.* Improvidently.

Qu. *Why?*

*An.* Because they neglect the wil of God to follow their owne wayes.

Qu. *How are they saide to leade their lives that abhorre them?*

*Ans.* Circumspectly.

Qu. *Why?*

*A.* Because they preferre the wil of God before their owne imaginations, chap. 5.15,17.

Qu. *What is* Paules *particular exhortation*

tation in this Epistle?

*An.* The duety of husbandes and wives, parents, and children, maisters, and servants.

Qu. *What is the duety of husbandes towards their wives?*

*An.* To love them as Christ loved his Church, who gave his life for it, cha.5.25.

Quest. *What is the duety of wives towardes their husbands?*

*An.* To submitte themselves vnto their husbandes, as vnto the Lord, cha. 5.22.

Quest. *What is the duety of parents to their children?*

*An.* Not onely to feede and clothe them, but to bring them vp in the feare of the Lord, cha.6.4.

Quest. *What is the duety of children to their parents?*

*Answer* To honour and obey them with bodily reverence, and with the vnfained love of the heart, chap.6.12.

Qu. *What is the duety of Maisters to their servantes?*

*An.* Not to defraude them of their due, nor to vse cruelty towardes them, remembring that they themselves have also a master in heaven, chap. 6.11.

Qu.

Qu. *What is the duety of servantes to their maisters?*

*An.* To obey and labour for them in singlenesse of heart, and not with eie service.

Qu. *How is that?*

*An.* To do all things (whither their maisters be absent or present) as if God beheld them.

Qu. *How doth S. Paul wish the* Ephesians *(and in them, vs) to arme our selves for the accompiishing of these and all other duetie?*

*An.* First, to gird vs with the girdle of trueth: secondly, to put on the brest plate of righteousnesse. Thirdly, to be shod with shooes of the preparation to the gospel of peace. Fourthly, to take the shield of faith. Fifthly, the helmet of salvation. Sixthly, the sworde of the spirit, chap. 6. 14. to 17.

Qu. *What is understoode by the girdle of trueth?*

*An.* A binding of our selves to the observation of the word of God.

Qu. *What by the breast plate of righteousnesse?*

*An.* A good conscience, or innocencie of life.

Qu. *What by the shooes of peace?*

*Ans.*

*An.* Frendly & quiet conversation.

Qu. *What by the shield of faith?*

*An.* The righteousnes of Christ, able like a brasen shield, to protect and cover vs from the darts of the worlde, the fleth, and the divell.

Qu. *What by the helmet of salvation?*

*An.* The strength and the power of Christ, being for our sake vanquisher of hell, death, and sinne.

Qu. *What by the sword of the spirit?*

*A.* The word of the everliving god, which was a sworde wee must drawe forth to defend our selves, and offend our spirituall enemies.

Qu. *What is the speciall qualitie required in him that is thus armed?*

*Ans.* Praier, and continuall watchfulnes, chap. 6. 11.

---

## *To the Philippians.*

---

### Question.

*WHat were the* Philippians?

*An.* Exiles of *Philippi*, a citie in

in *Macedonia*, where Saint *Paul* hadde planted the Goſpel.

Qu. *What mooved him to write vnto them?*

*An.* Two things.

Qu. *Which be they?*

*An.* Firſt, the generall care hee had for all the people of God: ſecondly, that he might ſhew his thankfulnes toward the *Philippians*.

Qu. *For what?*

*Anſw.* For ſending him reliefe after they knew he was priſoner in *Rome*.

Qu. *By whome did they ſend him reliefe?*

*An.* By *Epaphroditus* a profeſſour of the Goſpel.

Qu. *How doth he ſhew his thankefulnes toward them?*

*An.* Two wayes.

Qu. *Which be they?*

*An.* Firſt, in praiſing God for them, & then in praying vnto God for them.

Queſt. *How dooth hee praiſe God for them?*

*Anſ.* In that it had pleaſed him to receive them into the fellowſhip of the Goſpel, chap. 1. 5.

Qu. *How, and in what ſorte dooth hee pray for them?*

*Anſ.*

*An.* Three maner of wayes.

Qu. *Which be they?*

*A.* First, that God which had begunne this good worke in them, would continue it vntill the day of Christ Iesus, chap. 1.8.

Secondly, that they might bee able, through his grace, to discerne true doctrine from false, chap. 1.10.

Thirdly, that they might abound in love, and the workes of righteousnesse, cha. 1.11.

Quest. *How dooth he encourage them, lest his imprisonment should make them faint?*

*An.* Three wayes.

Qu. *Which be they?*

*A.* First, in respect of others: Secondly, of himselfe: Thirdly, by the example of Christ.

Qu. *How in respect of others?*

*Ans.* That, as others in beholding his constancie were boldened, and did more frankely professe Christ, so hee hoped they would doe, chapter 1. ver. 14.

Qu. *How dooth hee encourage them in respect of himselfe?*

*A.* That, as he knew Christ should be magnified in his body, whether hee

lived or died, so he doubted not, but that they would be of the same minde, chap. 1. 10.

Qu. *How by the example of Christ?*

*An.* That as Christ being God, became man; being free, became bound, being Lorde and maister over all, became a servant to all; and for our sakes was content to suffer all reproach and tyranny; yea death it selfe: so wee for his sake should not refuse to do the like, chap. 2. 5. to 11.

Qu. *What reason doth he alleadge, the better to perswade vs hereunto?*

*Ans.* A twofolde reason.

Qu. *What is that?*

*An.* First, as touching the rewarde of our persecuters: secondly, as touching the rewarde of vs that are persecuted.

Qu. *What doth hee say shall be the reward of our persecuters?*

*Ans.* Perdition.

Qu. *What of vs that are persecuted?*

*An.* Salvation, chap. 1. 28.

Qu. *How dooth hee conclude these circumstances?*

*An.* With a necessitie to suffer with Christ, if we will be thought to believe in Christ, chap. 1. 29.

Qu. *What doth* Paul *exhort vnto in this Epistle?*

*An.* Concord, meekenesse of mind, and godly conversation.

Qu. *How to concord?*

*An.* That we be of one iudgement in religion, chap. 2. 2.

Qu. *How to meekenesse of minde?*

*An.* That nothing be done through vaineglory, but every man esteeme other better then himselfe, cha. 2. 3.

Qu. *How to godly conversation?*

*Answ.* That whosoever is true, iust, and of good report, him to follow, cha. 4. 8.

Q. *What doth he bid vs to beware of?*

*An.* False teachers.

Qu. *What names doth he attribute vnto false teachers, whereby to knowe them?*

*Ans.* He calleth them dogges, evill workers, coseners, belly-gods, enemies to the Crosse of Christ, and minders of earthly things, chap. 3. 2, 18, 19.

*And wherefore doth he call them dogs?*

*An.* Because, like dogges they barke against the doctrine of the Gospel.

Q. *And why evill workers?*

*Answ.* Because in the harveft of the Lord, they seeke not his glory, but their owne commodity.

Qu. *Why coosseners?*

*A.* Bicause they teach that circumcision, and the workes of the Law, are necessary to salvation.

Qu. *Why bellie-god?*

*Answ.* Because to satisfie the lust of their flesh, they care not with what ceremonies they seduce Gods people.

Quest. *Why enemies to the Crosse of Christ?*

*An.* Becausse they are Christians in name onely, and not indeede.

Qu. *Why minders of earthly things?*

*An.* Bicause their chiefest care is to be rich, and rise to promotion.

Qu. *How doth* Paul *make knowne the true ministers of God?*

*An.* By five speciall notes.

Qu. *Which be they?*

*Aw.* First hee saieth, they holde it a glory to die for the confirmation of their disciples faith, cha. 2. 17. Secondly, they put no confidence in earthly things, chap. 3. Thirdly, they doe esteeme all thinges losse, and as very doung, for the excellent knowledge of Christ, cha. 3. 8. Fourthly, they preach the righteousnesse of Christ, and not mens works, cha. 9. Fiftly, their conversation is in heaven, from whence they

they expect Chriſt, by whoſe comming they hope to be made immortall, cha 3.20,21.

Qu *What is it to have our converſation in heaven?*

*An.* To live like Saints on earth.

Q. *That we may be able to do ſo, what is required of vs?*

*Anſ.* Three things.

Qu. *Which be they?*

*A.* Faith toward God, love toward our neighbour, and ſobrietie towardes our ſelves.

---

## *To the Coloſſians.*

---

Queſtion.

WHat *are the* Coloſſians?

*An.* A people dwelling in *Coloſſe*, a citty of *Phrigia*; whome *Paule* ſaluteth in the name of Chriſt.

Qu. *After his ſalutation what didde he?*

*An.* Gives God thankes for them.

Qu. *Why?*

*An.* Becauſe of their faith in Chriſt Ieſus.

Q. *How doth he ſtrengthen that faith?*

*Anſ.* Firſt, by prayer, and then by exhortation.

Qu. *To whome doth he pray?*

*An.* To God.

Qu. *For what?*

*An.* For ſix things.

Qu. *Which be they?*

*Anſw.* Firſt, that they may be filled with the knowledge of the wil of God, in all wiſedome and ſpirituall vnderſtanding, chap. 1. 9.

Qu. *What is wiſedome?*

*Anſw.* The knowledge of heavenly things.

Queſt. *Proceede; what is the ſecond thing?*

*Anſ.* Secondly, he praieth that they may walke worthy of the Lorde, chap. 1. 10.

Qu. *How is that?*

*An.* To the honour of God, and the profite of others.

Qu. *What is the third thing?*

*An.* That they may be fruitfull in all good workes, chap. 1. 10.

Qu. *What call you good workes?*

*An.* The teſtimony of a lively faith

ſet foorth by the deedes of mercy.

Qu. *What is the fourth thing?*

*Anſ.* That they may increaſe in the knowledge of God, cha. 1. 10.

Qu. *How ſhall they increaſe?*

*Anſ.* By the deaw of Gods mercie, and the ſun-ſhine of his righteouſnes.

Qu. *What is the fift thing?*

*A.* That they may be ſtrengthned.

Qu. *With what?*

*Anſw.* With the glorious power of Chriſt.

Q. *To what end?*

*A.* To indure with patience & ioy the afflictions of this life, cha. 1. 11.

Qu. *What is the ſixt thing?*

*Anſwer.* That they may be alwayes thankfull vnto God.

Qu. *Doth he ſhew any reaſon why they ought to be thankefull?*

*A.* Yes: firſt, in that God had made them meete to be partakers of the inheritance of Saintes: And ſecondly, in that hee had delivered them from the power of darkenes, and brought them into the kingdome of light, chap. 1. 12, 13.

Q. *By whoſe meanes?*

*An.* By Chriſt their redeemer, the Image of the inviſible God, the head of the Church, the firſt-borne of the

dead, and the peace-maker betweene God and man.

Qu. *What doth he exhort them vnto?*

*An.* To cleave vnto none but vnto this Christ.

Qu. *Why?*

*An.* Because in him only they shall be compleate and perfite, chap 2.

Qu. *Where must they seeke him?*

*An.* In heaven.

Qu. *How?*

*An.* By setting their affections on thinges that are above, & not on things that are on earth, chap. 3. 2.

Qu. *When are our affections set vpon things that are above?*

*An.* When wee live after the good motions of the spirite.

Qu. *When vpon things that are vpon the earth?*

*An.* When we live after the desires of the flesh.

Qu. *Shewe mee a difference betweene the spirit and the flesh.*

*A.* The flesh saith, rather steale thé suffer want; the spirite saieth, thou shalt not covet an other mans goodes. The flesh saieth, revenge where thou hast taken wrong: the spirit saieth, forgive, as Christ hath forgiven thee, chap. 3. 13.

Qu.

Qu. *When doth this spirit fall vpon vs?*

*An.* In baptisme.

Qu. *How may we grieve this spirite?*

*An.* By abusing the good graces of God, which it bringeth with it: as by turning mercy into cruelty; humilitie into pride; and by applying the time appoynted to Gods service, to the service of the world.

Qu. *How is time lost to be redeemed?*

*An.* By spending it more vertuously then heeretofore we have doone: as if wee have beene careleſſe, now to bee watchfull; if we have forgot God, and his benefites; now to pray vnto him, and be thankefull: If wee have beene idle talkers, now to season our wordes with the salt of wisedome and edification, chap. 4. 2, 6.

## To the Thessalonians.

Question

HOw is this *Epistle* divided?

*An.* Into two partes.

Qu. *Which be they?*

*An.* Into a commendation, and an exhortation.

Qu. *Whom doth* Paul *commend?*

*An.* Firſt the Theſſalonians, then himſelfe.

Queſt. *For what doth he commend the Theſſalonians?*

*Anſ.* Firſt, for their readineſſe to heare: and ſecondly, for their profiting by hearing.

Q. *How did he know that they profited by hearing?*

*Anſ.* By three things which he ſaw begin to flouriſh amongſt them.

Q. *And what were thoſe?*

*Anſw.* Effectual faith, diligent love, and patient hope, chap. 1. 3.

Qu. *What is effectuall faith?*

*An.* That faith which brings foorth good workes.

Qu. *Diligent love, what is it?*

*An.* That love which hath a care to benefite whom it loveth.

Q. *Patient hope, what is it?*

*A.* Hope that giveth the man courage to indure all the afflictions of this life without repyning; becauſe hee dependes vppon the reward promiſed in Chriſt.

Qu. *And what is that?*

*An.*

*An.* Eternall life.

Q. *How many kindes of love are there?*

*An.* Three.

Q. *Which be they?*

*An.* Firſt, love in the Magiſtrate, to labour for the glory of God, and benefite of the common-wealth: Secondly, love in the Miniſter to feede his flocke: Thirdly, love in the private man, to maintaine the welfare of his friend and neighbour.

Qu. *How doe they receive the Goſpell, that receive it with ſuch profite?*

*An.* They receive it not in woorde only, but in power alſo, chap. 1.5.

Q. *What aſſurance doth it bring vnto them?*

*A.* That they are the elect children of God, cha. 1.4.

Qu. *But what are ſuch men vnto God?*

*An.* A glory.

Qu. *What vnto the world?*

*Anſ.* A good example, chap. 1.7.

Queſt. *How doth Paul commend himſelfe?*

*A.* Firſt, for his love toward them: ſecondly, for his diligence in teaching: thirdly, for his purity of doctrine.

Qu. *Wherein did he ſhew his love?*

*An.* In foure reſpects.

*Anſ.*

Qu. *Which be they?*

*An.* First, in protesting, that he was not only willing to have dealt the gos. vnto them, but also his owne life, chap. 2.8. Secondly, in sending *Timotheus* vnto them, for their comfort, when he coulde not come himselfe, chap. 3.5. Thirdly, in esteeming their constancy in the faith, his life, and their fainting, his death, cha. 3.8. Fourthly, in continuall praying for them, that their harts might be stable and vnblameable in holines, before God and the worlde, chap. 3.13.

Quest. *Wherein did he shew his diligence in teaching?*

*An.* In that he laboured night and day for their instruction, chap. 2.9.

Quest. *Wherein the puritie of his doctrine?*

*An.* In that it was without deceipt, flattery, covetousnesse, vaineglory, and not to please men, but God, chap. 1.3. to 8.

Q. *Was not* Paul *vaineglorious then, when he did thus praise himselfe?*

*An.* No.

Qu. *Why?*

*Ans.* For two causes.

Qu. *Which be they?*

*An.*

*A.* First, in that he did it not to win praiſe to himſelfe, but to allure them to imbrace the goſpel which hee taught: And ſecondly, to ſhew what difference there was betweene him and his doctrine, and the falſe teachers and their doctrine.

Qu. *What doth hee exhort the* Theſſalonians *vnto?*

*A.* To keepe their bodies as veſſels of holines.

Qu. *Why?*

*An.* Becauſe God had called them, not to vncleannes, but to purity of life, chap. 4. 7.

Qu. *What muſt they do, to keepe their bodies holy to the Lord?*

*A.* Flie from luſt, oppreſſion, fraud, contention, idleneſſe, and all apparence of evill, chap. 4. 3, to 12. and chap. 5. 22.

Qu. *What doth he annex to his exhortation?*

*An.* A reprehenſion.

Qu. *For what doth he reprehend them?*

*An.* For two things.

Qu. *Which be they?*

*A.* For mourning for the dead, and curious ſearching to know when ſhuld be the time of Chriſt his ſecond comming.

Qu.

Qu. *Ought wee then to mourne for the dead?*

*An.* No, not in that maner as Infidells do, which thinke their dead ſhall never riſe againe.

Q. *How then?*

*A.* As good chriſtians ſhould, who account of death but as a ſleepe, out of the which the faithfull ſhall one day awake to their eternall ioy, chap. 4 14.

Q. *Why dooth hee forbid them to ſearch for the time of Chriſts ſecond comming?*

*An.* For two cauſes.

Q. *Which be they?*

*Anſ.* Firſt, becauſe they can never certainly know it, being a thing hidden from the Angels in heaven, much more from men on earth: and ſecondly, becauſe he would rather have them make themſelves ready thereunto, knowing it wil come ſodainely, and as a thiefe in the night, then for to enquire after the houre.

Qu. *How muſt they make themſelves ready for it?*

*An.* In walking like the children of light, and not like the children of darknes, chap. 5. 5.

Q. *How is that?*

*An.* In peace and loye one toward another;

another; in watching, praying, continuall thankeſgiving; hearing the word preached, and reverencing the Miniſters, chap. 5. 6. and 13. to 20.

## 2. Theſſalonians.

Queſtion.

*WHat is to be gathered out of this ſecond Epiſtle to the Theſſalonians?*

*An.* The triall of faith.

Qu. *How is faith tried?*

*An.* By affliction.

Q. *What is the fruite of affliction?*

*Anſ.* Patience, chap. 1. 4.

Qu. *And what proceedes of patience?*

*Anſ.* The righteous iudgement of God, chap. 1. 5.

Q. *Whom will God iudge?*

*An.* The afflicter, and the afflicted.

Q. *How will hee iudge the afflicter?*

*An.* In flaming fire, rendring vengeance, chap. 1. 8.

Qu. *How the afflicted?*

*Anſ.*

*A.* In mercy, giving them reſt, cha. 1.7.

Qu. *When ſhall this iudgement be?*

*An.* At the latter day, when the Lorde Ieſus ſhall ſhew himſelfe from heaven with his mighty Angells, chap. 1.7.

Qu. *What ſhall be a ſigne of that day?*

*A.* The falling away of many from the faith, cha. 2.

Qu. *By whoſe meanes ſhall they fall away?*

*An.* By the meanes of Antichriſt.

Qu. *What is Antichriſt?*

*A.* The man of ſinne, that oppoſeth himſelfe againſt all that is God, chapt. 2.4.

Qu. *By whome will he worke?*

*An.* By Satan.

Qu. *In what manner?*

*A.* With great power, but in all deceivablenes, chap. 2.

Qu. *Amongſt whome?*

*A.* Not amongſt the elect, but them that ſhall periſh, cha. 2 10.

Qu. *Why not amongeſt the elect?*

*A.* Becauſe from the beginning they are choſen to ſalvation, cha. 2.13.

Queſt. *Therefore, what ought to be the care of the elect?*

*Anſ.*

*Answ.* To stand fast to the doctrine which they have received, chap 2. 15.

Qu. *What is the meanes whereby they may be able to stand fast?*

*An.* Prayer.

Qu. *What must they pray for?*

*An.* Two things.

Qu. *Which be they?*

*Answ.* That the word of God may have free passage, and that they may be delivered from the company of the wicked, chap. 3. 1, 2, 6.

Qu. *Whose steps doth Saint* Paul *counsell them to follow?*

*Ans.* His owne.

Qu. *Wherein?*

*An.* Firſt, in vprightneſſe of minde, and then in labouring before they eate, chap. 3. 7, 12.

Queſtion *How must they be vſed that follow not his inſtruction?*

*An.* Excommunicated, chap. 3. 14.

Qu. *Tell me what excommunication is.*

*An.* To be baniſhed the congregation of God.

Q. *How, as an enemy vtterly to be caſt off?*

*Anſ.* No, but as a friend to be won to amendment of life, chap. 3. 15.

1. *Timo-*

## To Timothie

Queſtion

WHat was Timothie?

*An.* A diſciple of *Paules*, and a profeſſor of the Goſpell.

Qu. *Where did he profeſſe it?*

*An.* In *Epheſus*.

Que. *What doth* Paul *admoniſh him (of?*

*An.* His duty.

Qu. *In what conſiſted his duety?*

*An.* In reading the worde, and rebuking of ſinne.

Qu. *How muſt he rebuke ſinne?*

*An.* Openly.

Qu. *Why?*

*An.* Becauſe others may take hede chap.5.20.

Qu. *Is there no difference to be made?*

*An.* Yes.

Qu. *In what?*.

*An.* The elder ſorte muſt be rebuked, as fathers, the yonger, as brethren, chap.5.1.

Q. *How muſt we teach all men?*

*An.* To pray.

Qu.

Q. *In what sort?*

*An.* By lifting vppe of pure handes, chap. 2. 8.

Qu. *For whome?*

*An.* For all people, but specially for Princes and Rulers.

Qu. *To what end?*

*An.* That vnder their authority, we may leade a quiet and peaceable life.

Q. *How all women?*

*A.* To aray themselves with shamfastnes & modesty, and not with gold, pearle, or broidered hayre, chap. 2. ver. 9.

Qu. *How Ministers?*

*An.* To be blameleſſe, the husband of one wife; wachful, sober, harborous, apt to teach, no drunkard, quarreller, or covetous, hater, chap. 3. 2, 3.

Qu. *How widdowes?*

*An.* To exercise deedes of charitie, to bring vp their children vertuously; not to be idle pratlers, gadding from house to house, chap. 5. 10, 13.

Qu. *How rich men?*

*Anſ.* Not to bee high minded, nor put confidence in vncertaine thinges, but be ready to distribute to them that want, cha 6. 17.

Qu. *What is the best gaine?*

*An.*

*An.* Godlines, chap. 6. 6.

Qu. *Why?*

*An.* Becauſe, they that woulde bee rich, fall into many temptations and ſnares, that may drowne them in perdition and deſtruction, chap. 6. 9.

## 2. Timothie.

Queſtion.

HOw is this Epiſtle divided?

*An.* Into two partes.

Qu. *Tell me which they be.*

*A.* Into an exhortation, and a prophecie.

Qu. *But what doth* Paul *exhort vnto?*

*A.* Stedfaſtnes in faith, and patience in ſuffering for the ſame, cha. 1. 14.

Qu. *Why?*

*Anſ.* Becauſe thoſe that will raigne with Chriſt, muſt ſuffer with Chriſt, chap. 2. 12.

Qu. *By what example?*

*Anſ.* By the example of the ſouldier, husbandman, and of him that contendeth for a maſtery; neither of which receive

receive recompence, except they first labour, cha. 2. 4, 5, 6.

Qu. *What hindereth our resolution in this behalfe?*

*Answ.* Contending about frivolous and vaine questions.

Qu. *How?*

*Answ.* In that they ingender strife, chap. 2. 14, 23.

Qu. *Of what doth he prophecie?*

*Ans.* The perillous times to come, cha. 3. 1.

Qu. *How should the times to come bee perillous?*

*An.* By reason of wicked men.

Qu. *What wicked men?*

*Ans.* Lovers of themselves, covetous, boasters, prowd, and cursed speakers, disobedient to parents, without naturall affection, &c. chap. 3. 2, 3, 4, 5.

Qu. *By what meanes therefore doth he teach Gods Ministers to represse the malice of such men?*

*An.* By preaching the word in season, and out of season; by improoving, rebuking, and exhorting with all long suffering and doctrine, cha. 4. 2.

Paule

## Paul to Titus.

Question.

WHere was Titus when Paul writ vnto him?

*An.* In *Creete.*

Qu. *To what end was hee there?*

*An.* To finish the doctrine which *Paul* had begunne.

Qu. *How must hee bee armed thereunto?*

*An.* With boldenes, as Gods Ambassadour, and by shewing himselfe an example of good workes, and integritie of life, chap. 2. 7, 15.

Q. *To whom?*

*An.* To all whom he taught.

Qu. *Who were those?*

*An.* Both yong and olde.

Q. *How did he teach the olde?*

*Ans.* The men, to be sober, honest, discreete, sound in faith, love, and patience, cha. 2. 2. The women to be holy, and not given to wine.

Qu. *How did he teach the yong?*

*An.*

*Anſ.* The men to be ſober minded, women to be chaſte, obedient to their husbandes, and no gadders abroade, chap. 2. 5.

## *Paul to Philemon.*

Queſtion.

*FRom whence was this Epiſtle written?*

*An.* From *Rome.*

Qu. *Vpon what occaſion?*

*An. Oneſimus* a ſervant to *Philemon*, being fled from his maiſter, *Paul* winneth to Chriſt, and ſends him backe againe.

Qu. *By what intreaty?*

*Anſ.* That *Philemon* woulde receive (him.

Qu. *How?*

*An.* As if *Paul* himſelfe were preſent, verſe 17.

Qu. *For what reaſon?*

*An.* Becauſe hee was now, not only his ſervant, but his brother in the Lorde.

Q. *How?*

*An.* In that he profeſſed the goſpell.

*Paul*

## Paul to the Hebrewes.

Question.

WHo wrote this Epistle?

*An.* It is not knowne.

Q. *What is handled in it?*

*Answ.* The difference betweene the Priesthoode of Christ, and the Levitticall Priesthoode.

Qu. *How do they differ?*

*An.* In five points.

Qu. *Which be they?*

*A.* As touching the office, the temple, the sacrifice, the ceremonies, and the effect.

Qu. *How do they differ as touching the office?*

*A.* The Priesthood of the Levites, was externall, and after the order of *Aaron*, the Priesthoode of Christ was spirituall, and after the order of *Melchisedec*.

Qu. *What is it to bee a Priest after the order of* Melchisedec?

*A.* To be a Priest, a Prophet, and a King,

King, nor for a moneth, a yeare, or an age, but for ever, chap. 7. 3. and 23.

Qu. *Why are all those three titles attributed?*

*Ans.* Because hee sanctifies vs from sinne, teacheth vs by his wisedome, and governes vs by his power.

Qu. *How doe they differ as touching the Temple?*

*A.* The Temple of the Levites was built with handes, and not to endure but a time; the Temple of Christ is built by the holy-ghost in eternitie, ch. 8.

Qu. *How doe they differ as touching their sacrifices?*

*A.* The Levites did offer the blood of Goates and Bulles, but Christ his owne precious blood.

Qu. *How touching their ceremonies?*

*An.* The ceremonies of the Levites were corporall, as the attyring of the body, and other externall observations: but the ceremonies in the Gospel are spirituall, as the vertuous disposition of the soule.

Qu. *How touching their effects?*

*An.* The sacrifices of the Levites though many times offered, did scarce sanctifie the bodie; the sacrifice of

Christ, but once offered, sanctifies both body and soule, cha. 9. 14. and 28.

Qu. *In whome?*

*An.* In all that have faith.

Q. *What is faith?*

*Answ.* The ground of things which are hoped for, and the evidence of things which are not seene, chapt. 11. verse 1.

Qu. *How do the Temples of* Moses *and Christ agree?*

*An.* The Temple of *Moses* had three seperations, as the holiest of all, whereinto the high Priest onely entred, and that but once every yeere: the Tabernacle of the Congregation where the Levites remained, and the open court, where the people had resort. So in the Temple of Christ, there is the spirit, the soule, and the body.

Q. *What difference is between the spirit and the soule?*

*An.* By spirit, is vnderstood regeneration through faith in Christ, and by soule, is vnderstoode man in his first corruption, living according to the rule of reason, without the knowledge of Gods word, or faith.

Qu. *Being once grafted in faith, what is it to fall from it?*

*An.*

*An.* Sinne againſt the holy Ghoſt, which is vnpardonable, chapt. 6. 4. and chap. 10. 26.

Qu. *How may we fall from faith?*

*A.* If when we have once received the knowledge of Chriſt, we afterward deny him.

Qu. *What therefore are the Hebrewes counſelled to doe?*

*Anſ.* To keep the profeſſion of their hope without wavering, chap. 10. 23.

Qu. *How muſt that be?*

*An.* Through patience.

Qu. *Wherein?*

*An.* In eſteeming light the troubles of this life, by ſetting before our eies the ioy of the life to come.

Q. *What have we to encourage vs?*

*An.* The wordes of our Saviour.

Qu. *What are they?*

*An.* My ſonne, faint not when thou art rebuked; for whome the Lorde loveth, he chaſteneth and ſcourgeth every ſonne that he receiveth, cha. 12. 5, 6.

Q. *Is there nothing elſe required but patience?*

*An.* Yes, the ſacrifice of a chriſtian.

Qu. *What is that?*

*A.* To praiſe God alwayes, and diſtribute to the poore, chap. 13. 15, 16.

# The generall Epistle of Iames.

Question.

WHy is this called the generall Epistle of Iames?

*A.* Bicause it is not writ to any one man, nor country, but generally to all the Iews disperſed throgh many countries.

Qu. *What doth it containe?*

*An.* The effects of our iuſtification, as *Paul* to the Romanes declared the cauſe.

Qu. *What is the cauſe of iuſtification?*

*An.* Faith.

Qu. *What are the effects?*

*An.* Good workes, chap. 2. 24.

Qu. *How is faith divided?*

*An.* Into two partes.

Q. *Which be they?*

*An.* A lively faith, and a dead faith.

Qu. *What is a lively faith?*

*Anſ.* Faith made knowne by good workes.

Q. *What is a dead faith?*

*An.*

*A.* Faith without good workes, and so the divell is said to have faith, chap. 2.17.19.

Qu. *What be the good workes* S. Iames *exhorteth vnto?*

*Answ.* Patience, prayer, love, to beware of ambition, swearing, and contention, to bridle the tongue, and rule the affections; not to speake evil one of an other, not to bee friendes of this world, &c.

Qu. *From whence proceede good workes?*

*An.* From God, chap. 1.17.

Qu. *From whence evill?*

*An.* From our owne concupiscences, chap. 1.14.

Q. *What saieth* S. Iames *of patience?*

*An.* Blessed is the man that indures temptation, for when hee is tried, hee shall receive the crowne of life, chap. 1. 12.

Qu. *What saith he of prayer?*

*An.* Let him that asketh, aske with faith, and waver not, cha. 1.6.

Qu. *Of love, what saith he?*

*An.* He that loveth his neighbor as himselfe, fulfilleth the Lawe, chap. 2.8.

Qu. *Of ambition, what?*

*An.* God reiecteth the prowd, and gives grace to the humble, chap. 4.6.

Qu. *What of swearing?*

*An.* Before all things (my brethren) sweare not, neither by heaven, earth, nor any other oath, but let your yea be yea, and your nay nay, lest yee fall into condemnation, chap 5. 12.

Qu. *What of contention?*

*Answ.* Where envying and strife is, there is all manner of evill workes, cha. 3. 16.

Qu. *What of the tongue?*

*An.* That it is a fire, and a world of wickednes, defiling the whole body, if it be vngoverned, chap. 3. 6.

Qu. *What of evill speaking?*

*An.* If a man speake evil of his brother, he speaketh evill of the Lawe, cha. 4. 11.

Qu. *Who are the friends of the world?*

*An.* Such as esteem more of riches, honors, and such like, then of the word of God.

Q. *What saith* Iames *of such men?*

*An.* He bids them weep and howle, for the miseries that shall come vppon them: their riches are corrupt, and their garments are moth-eaten, their golde and silver is cankered, and the rust thereof shal be a witnesse against them, chap. 5. 1, 2, 3.

Q.

Qu. *What is the beſt vſe of riches?*

*Anſ.* To imploy them in dooing of good, as in relieving the poore, the fatherleſſe and widdowes, and that is called pure religion, and vndefiled before God, chap. 1. 27.

Qu. *Every one therefore that heareth the word of God, is not religious?*

*An.* No, but ſuch onely as are doers thereof, chap. 1. 22.

## *The firſt Epiſtle generall of Peter the Apoſtle.*

### Queſtion.

WHat *is contained in this firſt Epiſtle of* Peter?

*An.* Three things.

Qu. *Which be they?*

*A.* The callling of Chriſtians, their dignitie, and fruites of their calling.

Qu. *Who hath called them?*

*An.* Chriſt.

Qu. *How?*

*An.* Throgh obedience and ſprinkling of his blood, cha. 1. 2.

Q. *To what?*

*A.* To an inheritance immortall & vndefiled, that fadeth not away, but is reserved in heaven for vs, chap. 1 4.

Q. *How must we apprehend it?*

*An.* By faith, chap. 1. 5.

Qu. *What is the dignity of Christians?*

*Answ.* They are saide to be a royall priesthoode, a holy nation, a peculiar people, chap. 2.

Qu. *What is the fruit of their calling?*

*An.* To shew the virtue of him that called them, cha 2. 9.

Qu. *How is that?*

*An.* Being holy, as hee is holy, and since he hath called vs out of darkenes into light, to walke as in the day time, by laying aside all malitiousnesse, all guile and dissimulation, all envy and evill speaking, chap. 2. 1. and 9.

Qu. *How shall we doe these things, the world every houre provoking vs to the contrary?*

*An.* By setting before vs the example of Christ, which gave his life for his enemies: and when hee was reviled, reviled not againe, and when hee suffered, threatned not, but committed it to him that iudgeth righteously, cha. 2. 21, 23.

Q. *What brings vs to this obedience?*

*Ans.*

*A.* The love we owe to Christ, that hath begotten vs anew to righteousnes, and the feare not to be partakers of his mercies, because of the small number of them that shal be saved.

Qu. *Who is the efficient cause of our salvation?*

*An.* God the father.

Qu. *Who is the materiall cause?*

*A.* The obedience of Christ to the death of the Crosse.

Qu. *What is the formall cause?*

*An.* Our effectuall calling.

Qu. *What is the finall cause?*

*An.* Our sanctification.

Qu. *Wherein standeth our sanctification?*

*An.* In two things.

Qu. *Shew me which they be.*

*An.* In dying to sinne, and living to God, chap. 4. 2.

Q. *When doe we live to God?*

*An.* When we mortifie the lustes of the flesh, chap. 4. 2.

Qu. *Wherein consisteth this mortification?*

*An.* In particular duties.

Q. *What be those?*

*An.* The duetics of rulers, subiects, husbandes, wives, maisters, servantes, and Pastors of the Church, &c.

Q. *What doeth he counsell as touching*

*every mans priuate selfe?*

*A.* To be sober & watching in prai-

Qu. *What is prayer?* (er.

*Answ.* A calling vppon the name of God in time of necessitie.

Qu. *What are the properties?*

*An.* It must be from the heart, with true faith, in the name of Christ, and in few wordes.

Q. *What is the efficacie of Prayer?*

*An.* It overcommeth God, which overcommeth all things.

Q. *What dooth* Peter *counsell vs to doe as touching others?*

*An.* One to suffer with another, to love our brethren, to be pittifull, not to render evill for evill, but contrariwise to blesse, chap. 3. 8, 9.

Qu. *Why must we love?*

*An.* Because God hath loved vs.

Qu. *Why must we suffer?*

*An.* Because therein we are blessed, chap. 4. 14.

Qu. *How must we suffer?*

*Ans.* Not as murderers, thieves, or evill doers, but as lovers of faith, c. 4. 15

Q. *Why are we bound to these vertuous actions?*

*A.* Because thereby God is glorified, chap. 2. 12.

## 2. Epistle of Peter.

Question.

WHat doth Peter exhort vs vnto in this second Epistle?

*An.* That having once receiued the knowledge of the Gospel, to confirme and establish it in vs by good woorkes, and to sticke vnto it, euen till the last gaspe, cha. 1. 10.

Q. *Why?*

*An.* Because as saint *Paul* saith, so run that ye may obtaine: So saint *Peter* saith, by making sure your election, that is, in not being idle or vnfruitful in your calling, an entrance is made vnto you into the kingdome of our Lord & Saviour Iesus Christ, chap. 1. 11.

Quest. *What is the gate vnto that entrance?*

*An.* Death.

Qu. *What is death?*

*An.* The laying downe of the Tabernacle of this flesh, chap. 1. 14.

Qu. *Why dooth he call this flesh of ours a tabernacle?*

*Ans.* Because wee dwell therein as stran-

strangers not for ever, but for a certain time.

Q. *How doeth* Peter *confirme the doctrine of faith?*

*An.* By shewing it is no deceivable fable, but the trueth it selfe descended from heaven, cha. 1.17,18.

Qu. *Who are impugners of this trueth?*

*Ans.* Hypocrites and Atheists.

Qu. *What are Hypocrites?*

*An* Welles without water, such as pretend an outward holinesse, but inwardly are corrupt and venomous, ch. 3.13,17.

Qu. *What are Atheists?*

*Ans.* Mockers and deriders of the Scripture, and such as thinke there will be no resurrection, cha. 3 3.4.

Qu. *When shal these men appeare?*

*An.* In the latter times, cha. 3 3.

Q. *How will they be disprooved?*

*An.* The heavens shal melt, and the earth be consumed with fire, and the Lorde appearing in glory, shall give them the wages of vnrighteousnes, cha. 3.10. and cha. 2.13.

Qu. *Is there no hope of escaping?*

*An.* No: for he that spared not the Angels when they sinned, wil not spare them, chap. 2.4.

The

## *The first Epistle generall of Iohn.*

Question.

*WHat is heere set downe?*

*An.* Two sortes of love.

Qu. *Which be they?*

*An.* Love of the worlde, and love called charitie.

Q. *In what consists the love of the world?*

*An.* In three things.

Qu. *Which be they?*

*A.* Concupiscence of the flesh, lust of the eies, and pride of life, chap. 2 16.

Qu. *What is concupiscence of the flesh?*

*An.* An inclination of the heart to enioy the pleasures of the body; as wantonnesse, chambering, slouth, drunkennesse, and such like.

Qu. *What is the lust of the eyes?*

*An.* A covetous & immoderate desire of worldly wealth, and all offences which do accompany it, for the obtaining therof; as lying, theft, deceit, rapine, vsury, colonage, and such like.

Qu. *What is pride of life?*

*Ans.*

*A.* In all things, as in meate, drink, apparel, houſ-roome, and other things, to beare an arrogant contemptuous minde, ſtriving to excell other.

Qu. *What doeth it then ſay touching ſuch livers?*

*An.* That God is not in them, nor they in him, chap. 2. 15.

Qu. *What is charity?*

*An.* A motion of the heart, whereby we doe love God, and in him, our neighbour.

Qu. *What is the love of God?*

*A.* To keepe his commandements, chapt. 5. 2.

Qu. *What is it to love our neighbour?*

*An.* To eſteeme him as our ſelfe.

Qu. *How many kinds of love are there?*

*An.* Two.

Qu. *Which be they?*

*An.* True, and fained love.

Qu. *Which call you true love?*

*An.* Not onely to help our brother withall we have, but if neede require, to offer our life for him, chap. 3. 16.

Qu. *Which call you fained love?*

*An.* To love in worde, and not in deede, chap. 3. 11.

Q. *What ſaieth ſaint* Iohn *as touching true lovers?*

*Anſ.*

*An.* That they dwell in God, and God in them, cha. 4. 16.

Qu. *What is it to dwell in God?*

*A.* To be partakers of his grace, to the mortification of the flesh, and liuely demonstration of our faith.

Queſt. *How ſhall wee know that God dwelleth in vs?*

*An.* If we ſee our brother want this worldes good, and doe not ſhut vppe our compaſſion from him, but willingly relieve him, cha. 3. 17.

Qu. *What is ſaide of him that hateth his brother?*

*An.* That he walketh in darkenes, chap. 2. 11. Is the childe of the divell, chap. 3. 10. abideth in death, cha. 3. 14. Is a manſlayer, and barred from eternall life, chap. 3. 15.

## 2. and 3. *Epiſtle of Iohn.*

Queſtion.

*TO whome were theſe two laſt Epiſtles written?*

*Anſ.* The one to a certaine zealous Lady, the other to *Gaius* a profeſſor of the Goſpel.

Qu.

Qu. *What doeth hee commend in the Lady?*

*An.* The vertuous bringing vppe of her children.

Q. *What in* Gaius?

*An.* His teſtimony of faith and hoſpitalitie toward ſtrangers.

Q. *What doth he admoniſh them of?*

*An.* To beware of deceivers.

Qu. *Who are thoſe?*

*A.* Such as would not confeſſe that Chriſt was come in the fleſh.

Qu. *How muſt they entertaine them?*

*A.* They muſt not receive them into their houſe, nor bid them, God ſpeede.

Q. *Why?*

*An.* Becauſe in ſo doing, they ſhuld be partakers of their evill deeds.

---

## *The Epiſtle of Iude.*

---

Queſtion.

TO *whom is this Epiſtle written?*

*A.* To all chriſtian churches.

Qu. *What doeth he exhort them vnto?*

*A.* To contẽd for the maintenance of their faith.

Qu. *Against whom?*

*An.* Against Sectaries.

Q. *What is the condition of Sectaries?*

*An.* To murmure, complaine, and walke after their owne lusts.

Qu. *Whom do they murmure against?*

*An.* Governours.

Qu. *How doth he reproove them?*

*An.* By the example of *Michael* the Archangel, who when hee strove with the divell about the body of *Moses*, blamed him not with cursed speaking, but onely saide, The Lord rebuke thee.

Qu. *What dooth he meane by this example?*

*A.* If it be not lawfull to raile vpon the dead, much lesse vpon magistrates be they never so wicked.

Qu. *What is it to walke after our owne lusts?*

*Answer.* To be directed by carnall iudgement, and not by the spirit of regeneration.

---

## *Revelation.*

---

Question.

*FIrst tell me what you vnderstand by Revelation.*

*Ans.*

*An.* The worde importeth a laying open, or an vncovering of things that were before hid and shutte vp in secret, which no living soule can know, but so farre foorth as God shall please to disclose the same.

Qu. *What is the authoritie of this Revelation?*

*An.* High and mightie, as proceeding from the mouth of God by the mediation of Iesus Christ.

Q. *To whom was it given?*

*An.* To the apostle saint *Iohn*, and so consequētly from him to the church of God through all ages.

Q. *Where was Iohn when he received it?*

*An.* In an Iland called *Pathmos*, environed with the *Ægean* sea; which sea divides *Europe* from *Asia*.

Qu. *What did he there?*

*A.* He was banished thither by the tyrant *Domitian*, about the yeere of our Lord God 96. which tyrant sought to suppres the light of the Gospel, but the Lord in mercy did the more advaunce it, as appeares by adding a further discovery of his will by this booke of the Revelation.

Quest. *Whats the fruit of this Revelation?*

*An.*

*A.* Exceeding great, as we may gather by these wordes, *Blessed be they that reade, heare, and keepe in memorie, those things which are written in this prophecie,* chap. 1.3.

Qu. *To whome was Iohn commaunded to send it?*

*An.* To the seaven Churches of *Asia*, namely, of *Ephesus, Smyrna, Pergamus, Thiatyra, Sardis, Philadelphia,* and *Laodicea*, where after the destruction of *Ierusalem*, *Iohn* did prosecute his holie calling in the Ministery.

Qu. *What methode doth hee vse in the maner of his writing?*

*An.* First, a friendly salutation, and then a briefe narration.

Qu. *How doth he salute them?*

*A.* By wishing vnto them grace and peace.

Q. *What vnderstand you by grace?*

*A.* The free love & affection which God beareth towardes vs for his owne sake, although indeede wee deserve it not, but are in our selves the children of wrath and perdition.

Qu. *What by peace?*

*An.* All kind of benefits, both spirituall and temporall, which flowe vnto vs from this fountaine of grace, which God

God the Father hath opened to the world, by the meanes of his Sonne.

Q. *In whose name salutes he them?*

*A.* In the name of the father, the 7. spirits, and of Iesus Christ, cha. 1. 4, 5.

Q. *Whats meant by the 7. spirits?*

*An.* The holy-ghost.

Qu. *The holy-ghost beeing but one in person, why dooth hee describe him by the number of seaven?*

*An.* Although the holyghost be but one in divine essence, yet according to this seven fold operation, which it hath in the Churches of *Asia*, it is called by the name of seven spirits, and that it is in person diverse, but in power and vertue, according to the diversitie of those subiects in which it worketh.

Q. *But why is that placed in the second place, whereas the vsuall order teacheth vs to say, the Father, Sonne, and Holy-ghost, and not the Father, Holy-ghost, and so to put the Sonne last?*

*Ans.* *Iohn* vseth this order, not that there is any degree of dignitie in one person more then in another; For the Father is not greater than the Sonne, nor the Sonne greater then the Holy-ghost, they are all of the same power, maiesty and glory; nor is one before an o-

another, but the reason that mooved *Iohn* to set our Savior in the third place was, because immediately, the narration (which is the second poynt of the writing) chiefly concerneth Christ.

Qu. *As how?*

*An.* In describing him.

Qu. *How doth Iohn describe Christ?*

*An.* Two maner of wayes: first, as touching the excellencie of his glory, as he appeared vnto him in vision, cha. 1. from 12. to 17.

Qu. *What was his office?*

*An.* It was three-folde, he had the office of a Prophet, of a Prince, and of a Priest.

Q. *Howe did hee shew himselfe a Prophet?*

*A.* In bearing witnesse of the truth, and revealing the counselles of GOD vnto men.

Qu. *How a Prince?*

*An.* Two manner of wayes: first, by his victory over death: death is swalowed vp into victory, 1. Cor. 15. And secondly, because hee hath dominion over al principalities and powers both in heaven and vppon the earth, Ephes. 1. 21.

Qu. *How a Priest?*

*Ans.*

*A.* In that he hath washed vs from our sinnes in his blood, by offering his body a sacrifice for vs vpon the crosse.

Qu. *Did Christ beare these three offices onely for himselfe?*

*A.* No, but the benefit of the faithfull, that as hee was, so they might be, both Prophets, Kings, and Priests: Prophets, in that he saieth; I will powre my spirite vppon all flesh, and your sonnes and daughters shall prophecie: Kings, in that wee shall raigne with him eternally: and Priests, for that true christians doe offer the spirituall sacrifice of prayer, praise, and almes-deedes, Hebr. 13.15, 16.

Qu. *Are then all Christians Priestes alike?*

*A.* They are, as touching the sacrifice above saide, but not as touching Church government, for in this sense they are not called Priests, but Elders, or Ministers.

Qu. *How doth he describe Christ, according as he sawe him in vision?*

*A.* By certaine properties fit for the capacitie of men; as that hee was in a long robe, girt with a girdle of golde, his haire was white as snow, his eies as a flame of fire, his feete like vnto fine

brasse,

braſſe burning in a fornace, his voyce to the ſound of many waters, in his right hand he had ſeaven ſtarres, out of his mouth went a ſharpe twoo-edged ſword, and his face ſhone as the ſunne ſhineth in his ſtrength.

Qu. *What gather you by this deſcription?*

*An.* By his long robe girt vnto him, wee gather the readineſſe of Chriſt in his kingly and princely office to execute the woorke of our ſalvation: by his white haire, his fulneſſe of knowledge & wiſedome: by his firie eies, his deepe inſight into the darkeſt corners of earth, and deepeſt ſecrets of mens hearts: by his feete of ſhining braſſe, the puritie and brightnes of his wayes, and the power which he hath to treade downe his enemies: and therefore are his feete rather compared to braſſe then vnto gold, becauſe golde is a ſofter mettall, and not ſo fit to repreſent his invincible ſtrength. By his voice compared to the noiſe of many waters: wee vnderſtand the ſound of the Goſpell, humbling ſome to their ſalvation; others, to their confuſion: By the ſtarres in his right hand, his faithfull Miniſters, by whome hee worketh, which

which as ſtarres, ſhould give light vnto men by their doctrine and converſation. By the two edged ſword is vnderſtoode, the powerfull word of God, cutting and cleanſing the hearts of his children, and thruſting through the others to their deſtruction: and by his face ſhining like the Sunne at the higheſt, the vnſpeakeable brightneſſe of his grace, whereby the church is comforted and lightened in all trueth and ſinceritie.

Qu. *Why doth he reſemble the churches to golden candleſtickes?*

*An.* Bicauſe the candleſticke dooth not give the light, but the light is putte vppon it; ſo the Church receiveth all her light put vpon her from Chriſt: for the doctrine of the Church (which is the light of the Church) is from God, and not of men.

Queſt. *Vnto how many poynts may we drawe the doctrine of this Booke?*

*An.* Vnto foure.

Qu. *Which be they?*

*An.* Precepts, prophecies, promiſes, and threatnings.

Q. *Wherein are the firſt precepts ſeene?*

*An.* In the inſtructions given to the ſeven Churches.

Q.

Qu. *Vppon how many generall poynts do those instructions consist?*

*An.* Vpon three; a commendation, a reprehension, and an exhortation.

Qu. *What dooth Christ commend in them?*

*An.* Their vertues, as patience, labor, zeale in the church of *Ephesus*, cha. 2.2. The works of faith, repentance, & charitie, together with constancie in affliction & true humilitie in the Church of *Smyrna*, cha. 2.9. Fortitude and valiant perseverance in the church of *Pergamus*, that notwithstanding the martirdome of *Antipas*, a man there put to death for Religion, yet they were not terrified, but held fast the faith of Iesus Christ, & never forsooke it, cha. 2.13.

Love and service toward their brethren; faith and assuraunce in the promises of God, and increasing in pietie, so that the end was better then the beginning, in the church of *Thiatyra*, cha. 2.19.

A little increase of faith, keeping of the word of God, and a free confession of his name, in the church of *Philadelphia*, chap. 3.8.

Quest. *What doth Christ reprehend in them?*

A. Their vices; as the lacke of love in the Church of *Ephesus*, chap. 2. 4. Hypocrisie in the Church of *Smyrna*, of such as saide they were Iewes, but indeede were the Synagogue of Sathan, that is, they didde professe themselves Christians in word, but shewed it not indeede, chap. 2. 9.

The bearing with false doctrine in the Church of *Pergamus*, for they suffered the *Nicholaitans* amongst them, that as *Balaam* didde, taught the people of God to stumble in two things, causing them to commit fornication, both in body and soule: in body, by abandoning their wives to common vse; in soule, by sacrificing to Idoles for superstitions sake, chap. 2. 14.

The like vice is reprehended in the Church at *Thyatyra*, that suffered *Iezabel* a wicked woman, to set abroch false and abhominable doctrine, tending to fornication and idolatrie amongst them cha. 2. 20.

At *Sardis* their workes were faire in outward shew, but inwardly nothing but filth and rottennesse, chapter 3. verse 1.

At *Laodicea*, they were time-servers, who halted betweene twoo opinions,

and

and were neyther hote nor colde, chap. 3.15.

Que. *What dooth Christ exhort them vnto?*

*Anſ.* Repentance and amendement of life.

Qu. *To their repentaunce what is annexed?*

*An.* A gracious promiſe, to be written in the booke of life.

Queſt. *To their wilfull perſeverance in their ſinnes, what is annexed?*

*A.* A heavie threatning, that he will come ſodainely vpon them, as a thiefe, and they ſhal not knovv the houre, cha. 3.3.

Qu. *Having learned the ſtate of things as they ſtoode for the preſent, when this Revelation was given, what next ſucceedeth?*

*A.* The propheſy of things to come: vvhich is either generall as touching ſuch thinges as ſhoulde happen to the vvhole vvorld, or particular (but yet of more moment then the former) as touching ſuch things as ſhould happen to the Church.

Qu. *What is the end of the propheeie of the Church?*

*Anſ.* That the faithfull admoniſhed

before hand of the assaultes & bloodie attempts, which the divell and worlde should make vppon the Church, might be confirmed in faith and patience, to stand resolute in despite of both, till the day of the comming of Christ Iesus.

Qu. *What is the end of the prophecie of the world?*

*Ans.* To shew the iudgementes that God would execute vppon the enemies to his church, and the sealing vp of the elect before the execution of those iudgementes, that they might be kept from evill, as appeareth by the 7, 8, 9, chap.

Qu. *If the elect were kept from evill, to what end was this Revelation given, to forewarne them that they should suffer trouble and persecution?*

*Answer* To be kept from evill, is vnderstoode, that notwithstanding all the violence and persecution offered them, yet they were not overcome, or driven from faith, or the hope they had of eternall happinesse, but therein they did ioy and triumph, howsoever the world thought them plunged in despaire and sorrow.

Quest. *What is the second vision that Iohn had?*

*An.*

*A.* The vision wherein was reuealed vnto him the maiestie of God the Father, to giue the greater authoritie vnto this booke, wherein his excellencie is likewise set foorth vnto vs (aswell as the Sonnes) in a description fit for our capacitie.

Qu. *How is the glory of the Father described?*

*Ans.* In these sixe things: in the figures of his office, of his nature, of his assistants, of his effects, of the instruments which he imployeth to that purpose, and of the events that follow.

Qu. *What is his office?*

*An.* To iudge the whole earth, and therefore hee is apprehended of *Iohn*, sitting vpon a throne, cha. 4.2.

Qu. *How is his nature represented?*

*Answer* By the beauty of the Iasper stone, and of the Sardine, cha. 4.3.

Qu. *Who are his assistants?*

*An.* The honourable company of Prophets & Apostles, clothed in white rayment, and crowned with gold, cha. 4.4.

Qu. *What are the effectes of his magnificence?*

*A.* Lightning, thunder, and voyces, &c.

Qu. *Who be his instruments?*

*Ans.* The company of the celestiall creatures: in number foure, that is, so many as are needefull for the execution of the will of God, through all the corners of the worlde, and the whole army of creaturs vnder heaven, figured vnto vs by the sea of glasse like vnto cristall.

Q. *Why are the celestiall creatures said to be full of eies?*

*An.* Because of their watchfulnesse in the service of God.

Qu. *Why is the first compared vnto a Lion?*

*An.* Because of his courage.

Qu. *Why the second to an Oxe?*

*An.* Because of his strength.

Qu. *Why hath the third the face of a man?*

*Ans.* Because of his prudence.

Qu. *Why is the fourth likened to a flying Eagle?*

*A.* Because of his agilitie and swiftnesse.

Q. *What are the events that follow the description of this magnificence?*

*An.* The praise and glory which the Angels give vnto him that sittes vppon the throane, and the reverence and ho-

homage which the Elders shew vnto him.

Qu. *In what maner?*

*Ans.* By prostrating themselves before him, casting their crownes at his feete, chap. 4. 10.

Qu. *Having procured so great authoritie to the wordes of this Revelation, by the description of the maiestie of the giver, what followes?*

*Ans.* The presentation of the twoo bookes, whereof the one beeing great, and large, written within and without, and sealed with seven seales, contayneth the history of the worlde, the other being but little, includeth the history of the Church.

Qu. *Who opens the seales of this booke?*

*An.* Christ Iesus.

Qu. *Were none sollicited therevnto, but he?*

*An.* Yes, a generall Proclamation was made by an Angell, to see if any would open it; but none, neither in heaven, nor earth, nor vnder the earth was found able, or worthy to open, or looke vpon the book, save the lion of the tribe of *Iuda*, and the Lambe that stoode in the midst of the throne, & of the Elders, which was Christ Iesus, cha. 5. 2. to 7.

Qu. *What doe we learne by this, that none were able to vnclose the booke but he?*

*An.* That he is the onely mediator betweene God and man, that no other creature, either in heaven or earth is acquainted with the secret counsell of God, or can reveale them vnto vs, but he.

Q. *Why is he calld a Lion and a Lamb, names of so contrary nature?*

*A.* He is called a Lyon in respect of his power and strength: and a Lambe in respect of his patient sufferance?

Qu. *What was contained in this booke when Christ had opened it?*

*An.* The eternall purpose of God, for the punishing and powring foorth of plagues vpon the world.

Qu. *What mooved him thereunto?*

*Ans.* The incredulitie and wickednesse of men.

Qu. *What were the plagues?*

*An.* Of two sorts, either such as afflicted other creatures, as the earth, sea, hearbs, plants, fountaines, &c. chapt. 8. or such as were inflicted vppon men, chap. 9.

Qu. *What were those?*

*A.* Those were of two sorts, either by way of torment, or cruell murther.

Q.

Qu. *What was the cause of his tyrannie?*

*An.* Smoke and sulphre which issued from the bottomlesse pit, whereby is figured the spirituall darkenesse, with which mens consciences were tormented, and from this darkenesse of minde, at the last did issue the other plague of slaughter and bloodshed, so many yeeres expressed and published through christendome by the Popes of *Rome*, cha. 9. 15.

Quest. *What is the generall vse of the precedents?*

*A.* As touching the person of God, wee learne three things, First, his loving favour in denouncing and giving knowledge before hand, by evident tokens, what rigour hee purposed to execute afterwarde, if hee sawe no amendement in the course of mens lives, chap. 6. Secondly, his mercifull care over the elect, in arming thē with defensive armour, to cover them against the flood of those evils that were to overflow the whole world, chapt. 7. Thirdly, the trueth of his iustice, in executing all those plagues vppon the worlde, which he had foretolde, chapt. 8. 9.

Qu. *What do wee learne as touching our selves?*

*A.* Three things: attention to regard the threatnings of God: repentance, to be sorry for our sinnes, and amendement of life, to prevent the rigour of his iustice.

Qu. *What as touching the instruments of God, which hee vsed in executing of his will.*

*Ans.* Three things. First that they were Angels: secondly, that they were obedient at his becke: and thirdly, that they were expeditious in performance of their charge.

Qu. *What learne wee as touching the elect?*

*An.* Three things: First their place, they stood before the throane and before the Lambe, wherby is shewne, that as they are vnder the protection of God, so are they alwaies ready to do him service. Secondly, their habit, they weare cloathed in white roabes, washed in the blood of the Lambe: whereby is signified, their pure, peaceable, and royall dignitie. Thirdly their victorie, they had Palmes in their handes, whereby wee are put in minde of the combats which they sustayned for the

the name of God, and the eternall triumph which they have in heaven, by the communion and fellowship of our Saviour Christ Iesus. *hap.7.9*

Qu. *What as touching a naturall man?*

*An.* Spirituall miserie, which spreads it selfe into three branches: Povertie of heart, for lacke of vnderstanding: blindnes of minde, for lacke of faith, and nakednesse of soule, for lacke of the white roabe of righteousnesse in Christ Iesus. *chap.3.17.*

Quest. *What as touching a regenerate man?*

*Ans.* Three properties: strength of faith: keeping of the word of God, and free confession of his name. *chap.3.8.*

Qu. *Proceede vnto the vision of the second booke: who held the second booke in his hand?*

*A.* A mightie Angell. *chap.10.1.*

Qu. *Whom do you vnderstand by that Angell?*

*Ans.* Our Saviour Christ, that held the booke open in his hand.

Qu. *How is he described?*

*A.* In great glory and magnificence.

Qu. *To what end?*

*An.* To procure the greater authoritie to this prophecie following.

Qu.

Qu. *What was contained in the Booke which he held?*

*An.* The propheticall history of the church.

Qu. *To whom did he give it?*

*An.* To *Iohn.*

Quest. *How did hee commaund him to vse it?*

*Answer* Hee bade him eate, that is, comprehend and throughly vnderstand it.

Qu. *How is the history of the Church divided?*

*An.* Into two partes; into the ministerie, or deedes of the Prophets, and the whole body of the church.

Qu. *In how many things consisted the deedes of the Prophets or Ministers of the Church?*

*A.* In three things, in their fighting vnder the Crosse, in the murdering, and in their raising vp againe.

Q. *When began their fight?*

*Answ.* Presently vppon the death of Christ.

Qu. *How long did it continue?*

*An.* 1260. yeeres.

Qu. *The Text saith dayes, chap. 3. 11.*

*A.* True, but it is to be vnderstoode yeeres, after the example of *Ezekiel*, and

*Dani-*

*Daniel*, who interprete their visions in like maner: dayes for yeeres.

Qu. *Who was prophecied that he shuld murther, and almost quite extinguish their doctrine?*

*Ans.* Pope *Bonifacе* the eight, who entred into the popacie, at the expiration of 1260. yeares, chap. 11. 7.

Qu. *How did he enter?*

*Ans.* Like a Fox, by subtilty, who in the night by a false Oracle, perswaded his predecessor *Celestine* to resigne his authoritie vnto him.

Quest. *How did hee rule when hee had got it?*

*An.* Like a hungry Lion, killing and devouring the Saints of God.

Qu. *How long did he rule?*

*A.* Three yeeres and a half, during which time the church of Christ seemed to be dead, and lie vnburied.

Qu. *Where?*

*An.* In the streetes of *Rome*.

Qu. *The Text saith of* Zodome *and* Ægypt, *how then do you say of* Rome?

*An.* By *Zodom* and *Ægipt* is figuratively vnderstoode *Rome*, by reason of the likenes it had with those twoo places, for the licentious reste and tyrannie that was practised therein; for *Zodome*

dome was not at that time, and Ægipt was a country, and not a cittie.

Q. *Who raised the Church againe?*

*An.* The spirit of life comming from God, chapt. 11. 11.

Qu. *When?*

*An.* Presently vpon the death of *Boniface.*

Qu. *How died* Boniface?

*An.* Like a dogge in prison, by the meanes of *Sarra Columnus* and a French Knight called *Negaret.*

Q. *Did the spirite of God raise vp those that had beene slaine?*

*An.* No.

Qu. *The Text saith they ascended into heaven in a cloude?*

*A.* We are to vnderstand by the vse of the Scripture, that the Church of the wicked is commonly called the world, or the earth: & the church of the faithfull and elect is called heaven: therefore, when it is saide, they ascended vp into heaven, the meaning is, they were withdrawne from the tyranny of this wicked worlde, and gathered into the celestiall church, that is, seeing the Temple and publike places were not open vnto them, secret places were sanctified vnto them, as if it were hea-

heaven aparte from the reſt of the world.

Qu. *What effects followed this ſeparation?*

*An.* Feare and terrour in their enemies, ioy and thankſgiving in the ſaints of God, that he did vouchſafe to challenge his authoritie and ſoveraigne power over the world, chaptar 11. verſe 11,17.

Que. *Having touched the miniſtery of the Church; let vs returne to the other parte of our diviſion, which was the whole bodie of the Church: How doth the whole bodie of the Church divide it ſelfe?*

*An.* Into two parts, into the Iewiſh chriſtian, and into the Chriſtian Catholike church, which conſiſteth not onely of Iewes, but of the beleeving Gentiles alſo.

Qu. *When began the Chriſtian Iewiſh Church?*

*An.* At the inſtant of the conception of our Saviour Chriſt.

Qu. *When beganne the Chriſtian Catholike Church?*

*A.* At that time, when by the preaching of the Apoſtles the Gentiles were converted, and did imbrace the glad tidings of the Goſpel.

Qu.

Qu. *What doth Saint* Iohn *here continue for our instruction?*

*A.* The estate both of the Iewish & christian catholike Church warfaring, or as it was subiect to the assaultes of her enemies.

Quest. *What is the Iewish Christian church compared vnto?*

*An.* A woman with childe, cha. 12. verse 2.

Quest. *Why?*

*A.* Because, like vnto a fruitful woman, it is continually to bring foorth children vnto the Lord.

Qu. *How is that woman described?*

*An.* By her attire, and by her standing, chap. 12. 1.

Qu. *How was her attire?*

*An.* Of two sorts; the clothing of her body, and the ornament of her head.

Q. *How was her body cloathed?*

*An.* With the Sunne.

Q. *What is thereby signified?*

*Answ.* The inestimable glory given vnto the church by God.

Qu. *How was her head adorned?*

*Answer.* With a Crowne of twelve starres.

Qu. *What is thereby signified?*

*An.*

*Anſwer* The Kingdome of Heaven, which belongeth vnto the Church.

Qu. *How did ſhee ſtand?*

*An.* Vpon the Moone.

Qu. *What doe we learne by that?*

*Anſ.* That the true Church trampleth vnder her feete all variableneſſe, vnto which all things vnder the moone are ſubiect.

Qu. *What was her conflict?*

*An.* She travailed, and was in danger to have her childe devoured, chapt. 12.4.

Qu. *By whom?*

*An.* By a fierie Dragon that had ſeven heades, and vppon every head a Crowne, and tenne hornes.

Qu. *What doe you vnderſtand by the Dragon?*

*An.* Sathan.

Qu. *What by his ſeaven heads?*

*Anſw.* His woonderfull pollicie and wiſedome, able at once to diſturbe the ſeaven Churches, that is, the vniverſall Church.

Qu. *What by his ſeaven Crownes?*

*An.* His magnificence and authoritie, every head being as the head of a king.

Qu. *What by his ten hornes?*

*A.*

*A.* His great power, ſufficiently furniſhed to hurt the whole world.

Qu. *What is vnderſtoode by the childe whome he would devoure?*

*An.* Chriſt myſticall, that is, one and entire Chriſt in a myſterie, compounded of the perſon of Chriſt, as of the head, & of the body of the church, and of all the members thereof vnited to the head by his ſpirite.

Qu. *How was the childe delivered?*

*An.* God tooke it vppe into heaven, and prepared a place for the mother in the wilderneſſe.

Qu. *Did Sathans malice ſo end?*

*Anſ.* No, hee gave twoo aſſaultes more.

Qu. *Where was the firſt?*

*An.* In heaven, chap. 12.7.

Qu. *In what manner?*

*An.* Hee accuſed the elect of God day and night.

Qu. *What was his ſucceſſe?*

*An.* Hee was throwne downe from thence by the power of *Michael*, that is of Chriſt Ieſus.

Qu. *Where was his ſecond aſſault?*

*A.* In earth, vpon the mother of the Childe, and vpon the reſt of her ſeede; that is, vpon the Church of the Iewes,

and

and the Church of the Gentiles, afterward gatherered together in Christ.

Qu. *How did the mother, that is, the church of the Iewes escape in this assault?*

*An.* Shee was carried by the power of God, as by the wings of an Eagle into a place of refuge.

Qu. *What place was that?*

*Ans. Pella*, a towne seated on the other side of *Iordan*, in a desart countrey

Qu. *How did Sathan pursue her?*

*An.* With a flood of water cast out of his mouth.

Q. *What vnderstand you by the flood of water?*

*Ans.* The Romans which destroyed *Ierusalem*, and the sanctuary that was therein.

Qu. *Who dranke vp that flood of water that it did not hurt the church?*

*An.* The earth, that is, the wicked sort of the Iewes, whose blody massacre satisfied the fury of the Romans, so that the Elect had liberty to escape.

Qu. *When Sathan saw himselfe againe prevented, how did he take it?*

*An.* He was wroth, & made warre vpon the rest of the seed of the woman, that is, vpon the Christian Catholike Church.

Qu.

Que. *How many principall things are we to note in the history of the christian Catholike Church?*

*An.* Three: her combats, her victory, and her glory.

Qu. *With whome were her combats?*

*An.* With two kinde of beastes, the one whereof had seaven heades, and came out of the sea, the other had two heades, and sprang out of the earth, chap. 13.

Qu. *What doe you vnderstand by the first beast?*

*An.* The tyranny inflicted vpon the Church by the civill governement of the Roman Empire.

Qu. *What by the second beast?*

*Ans.* The persecution of the propheticall Hierarchie, by the succession of Popes.

Qu. *Against whome dooth the Church obtayne her victory?*

*An.* Against the two beasts and the Dragon before spoken of, and against the whoore of the spirituall *Babylon*, described in the 17. chap.

Qu. *What is vnderstoode by the whoore of* Babylon?

*A.* The great Cittie of *Rome*, which raigneth over the kings of the earth,

chap.

chapter 17. verſe 18.

Qu. *By what meanes dooth the Church get victory ouer her enemies?*

*Anſ.* By the aſſiſtance of Chriſt her head and captaine.

Qu. *Into how many parts doth his aſſiſtance ſpread?*

*Anſ.* Into foure: the preaching of his worde, and the workes of faith, patience, obedience, ſet downe in the 14. chapter: and into threatenings and iudgements proceeding from his diuine iuſtice, declared in the 15. and 16. chap.

Qu. *Wherein conſiſteth the glory of the Church?*

*An.* In her perpetual triumph in the worlde to come, ioyned to her bridegroome Chriſt Ieſus, in ioy that never ſhall have end: a taſte of which ioy is, in ſome ſort, made manifeſt vnto vs in cha 21. and 22.

Que. *But what ſhall become of the enemies of the Church?*

*Anſ.* They ſhall have their portion in the lake that burneth with fire and brimſtone, which is the ſecond death, chapt. 21. 8.

Queſt. *How many kinde of deaths are there incident to man?*

*Anſ.*

*An.* Two, the first which is a separation of the soule from the body, and of this kinde of death all sorts of people must taste, as wel the godly, as vngodly: and the second, which is a separation of the soule and body from the presence of God, for ever to remaine in darkenes; and this is the death that the wicked onely must die.

FINIS.